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**Ceylon.**

EXTRACTS FROM THE JOURNAL OF MR.  
MEIGS AT TILLIPALLY.

[Continued from p. 96.]

*Importance of training Native Assistants and Preachers.*

*April 3, 1833.* Three members of the theological class at Batticotta, viz. Tappan, Henry, and Chester, came here a few days ago to spend the vacation among the people in this vicinity, for the purpose of distributing tracts, reading the Scriptures, and speaking to the people on the great concerns of their souls. They appear to be active, intelligent, and zealous young men, who bid fair ere long to become very useful in making known the gospel to their perishing countrymen. Last evening, by appointment, we went to a neighboring school bungalow, where we were highly gratified by the presence of about thirty men and twenty women, besides many children, who heard the gospel very attentively. After I had addressed the people, each of the young men in turn, spake to them with much animation and apparent good effect. They report that the people, wherever they have been, are very ready to receive tracts, and to hear what they have to say to them on the subject of the Christian religion. On the whole, they feel much encouraged by their visit. I feel every day more and more convinced of the great importance of a *well educated pious native ministry* for the conversion of Ceylon and India. European and American missionaries must be the *pioneers* in this great work; but without such a native ministry as above mentioned, the work will never be

accomplished. In this point of view how important is the seminary that we have been permitted to establish!

10. This afternoon went to visit my school at Miletty about two and a half miles northeast of Tillipally, and also to preach to the people. In addition to the members of a large school, between forty and fifty of the neighboring men attended at the school bungalow. Some of them were fond of hearing themselves talk, and were occasionally a little troublesome. However, by taking a little pains, they become silent, and I was enabled with some feeling and earnestness to proclaim to them the glorious gospel.

21. Sabbath. Preached in the morning in the church and in the afternoon at a school bungalow about a mile and a half northwest of the mission-house, which I had not previously visited. Not less than fifty men attended and heard attentively, though it was evident from many circumstances, that they were opposed to Christianity and wedded to their idols.

*May 9.* Was much encouraged this afternoon in my visit to a school in Panaly, a village about a mile and a half west of this place. More than forty men, besides the children of the school, heard the gospel attentively.

18. The southwest monsoon, which is here generally without rain, set in to-day with considerable violence. For a week past we have had showers every day at Tillipally—some of them very heavy, and accompanied with thunder and lightning; while at Batticotta, a little more than eight miles from this, they have had but one shower during the week.

23. Attended an interesting meeting at Nellore, which we have agreed to hold

monthly at our respective stations, for the purpose of discussing many important subjects connected with our missionary work. As many of them are difficult, though highly practical questions, we are liable as individuals to think and act differently, whereas it is very important that we be united in sentiment and practice as far as possible. Nothing tends so much to promote this union, as a free and candid discussion of the several questions proposed for our consideration. The opinion of the meeting is recorded, not merely for our own benefit, but for that of those who may come after us.

30. Attended an evening meeting about three miles east of Tillipally. The attendance was very encouraging. About fifty men were present, besides the children of the school. Some of my native helpers usually assist me in these meetings.

June 23. As the annual festival of the temple of Scunda, about a mile and a half north of this place, commenced this day, not more than half the usual number attended church. Great numbers of people, of both sexes and of all ages, from the infant to the old man of eighty, may be seen thronging the road leading to this place of "abominable idolatries." This festival will continue twenty-four days—time enough to pollute the whole vicinity, and to ruin a multitude of souls. Nothing, I have found by long experience, tends so much to harden the heart, sear the conscience, and shut up the mind against the influence of divine truth, as these heathen festivals. No sooner are they finished at this temple, than they commence at Nellore. The people are indeed *mad upon their idols*.

#### *Attempts to destroy the Mission Buildings by Fire.*

26. This morning at two o'clock, after the moon had set, we were awakened by the *cry of fire!* I ran out in a moment and saw the large bungalow near the northwest corner of the church, that was formerly used for a sleeping-room when the charity boarding-school was at Tillipally, all in flames;—so much so that not a single article of the property that was in it could be removed. As the wind blew briskly from the southwest, all the buildings formerly used for the school, consisting of two large bungalows, a kitchen, and two store-rooms, were in a few minutes in flames. As

they were all covered with palmyra ollas, the flames, driven by a strong wind, spread so rapidly that no effort could save one of them. The loss to the mission and myself may be about three hundred dollars. But the most afflictive consideration connected with it is, that there is great reason to fear it was the work of an incendiary. There were no fires usually kindled near the place, nor any persons accustomed to sleep there. The time of night also when the fire broke out, favors the idea that it was kindled by design. If I could believe it to be accidental, the loss of property would be comparatively a small consideration. But if the people have commenced maliciously to set fire to our buildings, we shall never be safe while we have one covered with ollas. It is indeed a subject of great thankfulness, that the church was not burned. Had the wind blown, either from the north or west, it would certainly have been consumed. Nothing short of a miracle could have saved it. As it was, it was in great danger. I immediately placed a person upon that part of the roof nearest to the bungalow, with the means of extinguishing any sparks that might fall upon it. Had the church been burned, a part of the dwelling-house, if not all, from its contiguity to the church, must have been consumed; even though it is covered with tiles. I know not whom to suspect as the incendiary. Neither can I conceive what motive could induce him to be guilty of so vile a crime. This is the first time that any thing of the kind has occurred in our mission, and I pray that in great mercy it may be the last.

Mr. Meigs subjoins the following intelligence in a postscript which tends to confirm his unpleasant suspicions relating to the origin of the fire in the school bungalow.

As the above journal has been delayed a few days I embrace the opportunity of giving you an account of an attempt to set fire to the church in this place taken from my journal.

July 10. This evening, a little before nine o'clock, we were again alarmed by the cry of fire, and supposed for a few moments that the roof of the church was in flames. Providentially, however, the attempt to set it on fire did not succeed. There can be but little doubt that it was the same person who set fire to the bungalow on the 26th ult. He laid his plan with diabolical malice, and it can only be ascribed to the kind care of our heavenly

Father that it did not succeed. It appears that he took one of the nuts of the palmyra fruit, which are about as large as a middle sized apple, and are used here for fuel, also for charcoal by the smiths, set fire to one end of it, rolled some straw around it, tied the whole with a green string taken from the stem of the olla, and threw it upon the olla roof, supposing it would lodge there, and speedily be kindled by the strong wind. Providentially, however, it rolled off the roof on to the ground, was there kindled by the wind, and the blazing straw quickly discovered and extinguished without any injury. Suspicion of having set fire to the bungalow had before fallen upon a cooly, who was turned out of employment without my knowledge, by my servant, for fighting and using bad language on the premises. He was very angry at the time, as I learn, and made use of threatening language. After the attempt to set fire to the church this evening, he was apprehended, when it appeared upon inquiry that he came near us this evening to get toddy; that he afterwards went to the house near the church and took a nut of the palmyra fruit that was on fire under pretence of lighting his cigar. Some straw was also found near the gate where he went out. Though these circumstances go far to convince me that suspicion has fallen upon the guilty person, they will not, perhaps, be considered as *proof* of the deed.

12. To-day the suspected cooly was examined before the sitting magistrate of Mallagam, and the evidence referred to his majesty's advocate fiscal at Colombo.\*

#### *Native Free Schools at Tillipally.*

June 30. The number of children that attended church here to-day from a portion of our native free schools, was four hundred and seventy-two. About thirty women and sixty other people—making the whole audience five hundred and sixty. The greater part of these, however, are in some way or other connected with the station. We have frequently

this number present—sometimes more—but often less.

The number of native free schools at present connected with the station is twenty. Five of these, however, are so distant that the children cannot come here on the Sabbath. They are, however, assembled and instructed on the Sabbath by pious native helpers. The whole number of children at present in the schools connected with this station, is nine hundred and fifty. Of these 843 are boys and 107 girls. More than 240 of these can read the portions of the Scriptures and tracts, that are put into their hands.

#### EXTRACTS FROM THE JOURNAL OF MR. WINSLOW.

##### *Tour to Valloovetoor.*

April 19, 1832. Returned from an excursion of a few days to the eastern part of the district, in company with Mr. Spaulding and several native helpers. We left early on the morning of Monday the 14th, and proceeded from Tillipally over a thinly settled part of the country, most of the way not far from the sea, to Valloovetoor, a large native village on the sea shore, about five miles west of Point Pedro. We passed the old church buildings at Miletty, which formerly were somewhat large and pleasantly situated, looking off upon the open sea, but are now almost entirely in ruins. A terrace on an arch thrown over one end of the church, and connected with a sort of upper room in the house, which joined the church, is mostly fallen in and the banians are fast destroying the walls of the church itself. I was the more impressed with the desolations of this Christian edifice, on comparing it with some heathen temples which we came to on reaching the village above named. There were three, all near each other, built of large hewn stone and surrounded by spacious enclosures. One of them is new, or rather is not quite finished. I went into it and examined the different parts which I had never before an opportunity of doing; as no foreigner is allowed to enter their temples after they are consecrated. It is a temple of Ammari, a female divinity. It has an outer court, into which the worshippers generally may enter—an inner, to which the priests only have access, for the purpose of making offerings and performing ceremonies—and back of that, under the low dome, was what may be called perhaps

\* By a subsequent communication the missionaries remark—

"We are sorry to be under the necessity of communicating to you the unpleasant intelligence that the church at Tillipally was set on fire on the night of the 11th of August, and all consumed except the walls. Nearly all the Tamul books and tracts belonging to the station were also destroyed. The loss of property to the mission is very considerable, besides the inconvenience of being deprived of a church at a station where the congregation is large."

the anti-chamber—and still further back, the private recess of the goddess. The two latter are small, arched, and perfectly dark, when the doors are shut; as there is not even a crevice left in the huge walls through which light or air may enter. If these gods have so much affinity to human nature, as some parts of the worship offered them would seem to imply, they must certainly be uncomfortable in such a confined place as this. No convict in prison was ever doomed to a cell more dismal than these *penetralia* of the goddess Ammarl. They may, however, be very appropriate to her, as her character is by no means good.

After reaching the centre of the village, we pitched a tent; and at evening held a general meeting, which was pretty well attended. Some of the people were, however, noisy and inclined to dispute. The next day we went from house to house and conversed with the people, wherever we could find them, distributing tracts to such as were disposed to take them, and could read. We were almost universally well received, and even the women were ready to hear us, wherever we went. It is a very favorable place to labor, as in a small compass there are probably 5,000 inhabitants, and no Europeans or descendants of Europeans and but few Romanists among them. An old man formerly maniarar of the village, and for a short time employed by the Wesleyan missionaries at Point Pedro to teach a school, professes to believe in Christianity and to desire to be received to a Christian church.

On my return home I stopped for the night at Atchavagle, where an evening meeting was appointed in the house of one of our schoolmasters, who is a head man of the village, and also a member of the church at Tillipally. Many people came together for the meeting, and listened with interest to the truths brought before them. Among others the odigar, or head man, at whose house we were, addressed them in a plain and affecting manner. He appears evidently doing good in the village.

In coming over a tract of land which would be called in America "barrens," where there was no forest, and but little cultivation, I saw in several places near the foot paths leading to the principal bazaar in Oodooville, large piles of stones, and inquiring into the cause was told that the people in passing over such places, going to the markets, are in the habit each one of casting a stone upon heaps begun in some particularly deso-

late spot, as an offering to an evil spirit; who would otherwise afflict them or their families. The women sometimes throw a lock of hair as an offering to the evil spirit. In one place, where a path formerly run, but which is now deserted, was an immense pile collected, as I was told, by little and little, in the time of the Tamul princesses.

#### *Native Missionary and Tract Society— N. Permander.*

24. A meeting of the male members of our churches has to-day been held at Oodooville, for the purpose of forming a Native Evangelical Society, to assist in the printing and distributing of tracts; and in making known the gospel by the support of readers and catechists. The greater part of the members were present, and after some interesting addresses, formed themselves into a society, appointed officers, and opened a subscription. The greater part present subscribed one rix dollar a year, but some two, three, and even four. The amount collected will not be large, but it will do much good, if giving a little from month to month excites the native brethren to consider and feel that they have themselves a work to do, in extending the influence of the gospel to their perishing countrymen.

25. Had the pleasure to-day of solemnizing the marriage of Nicholas Permander, formerly a native preacher but dismissed from employment and separated from the church, in consequence of forming a connection with a heathen woman; and also of receiving him again to the communion of the church. He has for some months appeared sensible of his error, and wished to be married in a Christian manner, and restored to church privileges. In a full meeting of the members here, and some from Manepy, with Mr. Woodward, he was examined as to his views of his past conduct, and his present feelings, and resolutions, and unanimously received to communion. This is a most pleasing event, not only as regards the individual himself, who has never ceased to be an object of interest to us, but as removing a great stumbling block out of the way of others; for not only did he formerly appear well, but even after he was cast out of the church, he was looked upon by many as a sincere Christian.

27. Communion at Oodooville to-day in which brother and sister Woodward, and the Manepy church-members joined,



making in all more than 60 native brethren and sisters (some of course being absent) who united together at the Lord's table. Among them was Nicholas, who came as the prodigal son to his father's house. We felt inclined to sing with gratitude, "Come let us anew our journey pursue."

EXTRACTS FROM A LETTER OF MR.  
WINSLOW, DATED OCT. 9TH, 1832.

*Results of Instruction in the Theological Class.*

It is generally known to the readers of this work that those native young men who are expected to become catechists and preachers, have been associated in a theological class and placed in part under the instruction of Mr. Winslow. A new arrangement has now been made, in consequence of Mr. Winslow's visit to this country.

At the end of the quarter I dismissed the theological class, which has been in the habit of attending at Oodooville, being directed myself by the brethren to enter on something like a course of weekly lectures at the Seminary, and otherwise to assist the principal in teaching the theological class to be formed there. Most of those who have been with me, have attended as far to the different subjects brought before them as may be necessary for the stations in which they are placed; they being gen-

erally only catechists and readers. Of those who formerly attended, two, Niles and Goodrich, have been licensed to preach; four have received appointments as catechists, and eight as readers. Of those who have attended the present year, the number being eighteen, including a part of the above, (besides Niles and Goodrich in a separate class) six may be considered as candidates to become native preachers, and will join the class at Batticotta as such, and some of the others will occasionally attend, but without the prospect of being qualified for any very important service. The state of things in this country is such that we must educate a considerable number to secure a few efficient helpers. It is not, therefore, to be understood, in speaking of those attending to theology, that they are all, or even one half of them, likely to become ministers; but that, if they continue to appear well, they will be fitted for more or less usefulness in various departments. Of the class now to be formed at Batticotta, consisting mostly of those who have gone through a course of study in the Seminary, and who will be principally devoted to the study of theology, great hopes may be entertained. The number will be about thirty, including about ten from the class now broken up, of whom about two thirds will pursue their studies at Batticotta under many advantages, and have the prospect of being, by the grace of God, fitted to do much good.

*Girls lately named and placed in the Boarding Schools.*

<i>Names.</i>	<i>By whom supported.</i>	<i>Taken.</i>
Susan Howe Bennett,	Young Ladies Benevolent Association, Manchester, Vt.	1832
Sarah Cott,	A Friend, Patterson, N. J.	1832
Sarah DeWitt,	Ladies Reformed Dutch Church, Albany, N. Y.	1830
Susan Eaton,	Heathen School Society, Bath, Me.	1831
Nancy Ellingwood,	Do. do.	1832
Elizabeth Emerson,	Thomas Emerson, Esq. Norwich, Vt.	1830
Lydia M. Goodell,	Legacy of Mrs. L. Goodell,	1830
Isabella Graham,	Female Society, Clinton, N. Y.	1832
Silence Haywood,	Mrs. J. Haywood, Braintree, Ms.	1832
Eliza Hassel,	St. James Church Sabbath School, Wilmington, N. C.	1830
Julia A. Henshaw,	Female Mite Society, Baltimore,	1832
Amelia Jenkins,	Maternal Association, Portland, Me.	1832
Anna Kent,	Female Mite Society, Baltimore,	1832
Sarah Miller,	Dr. Miller, Princeton, N. J.	1832
Caroline H. Murfries,	Presbyterian Congregation, Murfreesboro', N. C.	1832
Harriet Newell,	Female Mite Society, Baltimore,	1832
Mary Green Payson,	Mrs. H. Payson, Bath, N. H.	1832
Almira L. Rice,	Mrs. L. Rice, Westford, Vt.	1832
Martha Ramsay,	Female Mite Society, Baltimore,	1832
Sarah Ridgely,	Do. do.	1832
Naomi Rockwell,	Female Juvenile Society, Hartford, Ct.	1832
Susannah B. Rockwood,	Female Association, Westboro', Ma.	1832
Mary Lucy Sanger,	Mrs. M. Sanger, Baltimore,	1830
Sybil Smith,	Mite Society, Hadley, Mass.	1832
Anna Maria Spencer,	A. Spencer, Snow Hill, Mass.	1832
Altai Steel,	A. B., New York city,	1832
Margaret Thompson,	Ladies, Princeton, N. J.	1832
Esther Tyler,	Maternal Association, Portland, Me.	1832
Mary Whipple,	Mrs. C. Whipple, Newburyport,	1832

## Mission to the Mahrattas.

## OBITUARY OF MRS. STONE.

Is the last number, p. 159, it was mentioned that Mrs. Stone died on the 7th of July. The date was incorrect. She died August 7th. Since the publication of that number, a letter has been received from the bereaved husband, giving a particular account of her sickness and death. Extracts will now be made.—Mr. Stone's letter is dated Sept. 6th, 1833.

She had usually enjoyed good health for this climate, so much so as to be able to attend to her domestic and missionary duties till eleven days before her death. During the unusual heat of April, May, and June, she complained some of a pain in her right side and shoulder, with other symptoms of some derangement of the liver. I thought of sending her, with the children who were suffering much from the heat, for a few months to the Mahabuleshwar Hills; but as she was unwilling to leave her schools and other duties here so long as she had strength to perform them, and generally found relief from medicine, we hoped she would be better when the rains should set in. After the rains commenced, she appeared better till Sabbath, July 21st, when she complained of severe head-ache and of otherwise feeling ill. But as she was the leader of our singing in Mahratta, and we could not perform that part of divine worship very well without her, she attended the Mahratta service in the morning, and sang with the teachers the Mahratta hymns to native tunes as usual; and in the afternoon she went with me to the chapel, and heard the first classes in my boys' schools in their scripture lessons, catechisms, &c., as has been her custom since Mr. Allen left. In the evening she attended the service in English, for the last time.

On the 26th, she complained of head-ache, had chills and fever, and became progressively worse till the 29th, when Dr. Smytten was called in; and on the 31st, Dr. S., at his own instance, invited the aid of Dr. Maxwell. The next day they called again.

After the physicians had left the room, she looked up to me with an expression of ineffable tenderness, and said, "What do they think of me? Do they think me any better to-day?" I replied, that they

considered the result of her sickness as somewhat doubtful; and asked her if she had entertained any such apprehension. She replied, with the utmost composure and serenity of mind, "I had not regarded my disease as being at all dangerous till Wednesday; it then seemed to dwell on my mind that this might be my last sickness; and should it prove so," she added, "I can say 'The will of the Lord be done.' I have no will on the subject but His."

On Saturday, Aug. 3d, she appeared better in the fore part of the day; her countenance more bright and lively. But between three and six o'clock, P.M., a manifest change for the worse took place; she became quite restless, and her eyes and countenance assumed a deathly appearance. After the physicians left in the evening, she wished me to tell her plainly what they then thought of her. I told her, and with an emotion of feeling too which bespoke my own fears, as well as those of the physicians, that they considered her worse, and that there was but little prospect, if any, of her ever being any better. She turned her eyes upwards and said, "My dear, dear children, what will become of them?" and immediately added, "But the will of the Lord be done—that is best." In reply to my inquiry respecting her views and feelings in relation to herself, in the prospect of death, she said, with a serene smile which I shall never forget, "I have no fears of death. I think I can say, I know whom I have believed. His promise is sure—for me to die will be gain. But at the same time, I can say, with our brother Garrett, should it be the will of God to raise me up again, I am willing to live, and labor, and suffer a little longer in this vale of tears for Christ—nothing besides is worth living for."

On Sabbath, 4th, though very weak and unable to converse much, she was favored with a serene and heavenly state of mind, and had precious anticipations of the rest which so soon awaited her. After reading a select portion of Scripture, and conversing and praying with her, she mentioned the 96th hymn of Worcester's selection,

"Thou dear Redeemer, dying Lamb," &c.

as a favorite hymn of hers, and as expressive of her present state of feeling. Several Christian friends called in to see her during the day, but she was able to see and converse with only two or three.

On Monday, 5th, the cold chill of death was evidently upon her. Her

mind was, however, lucid and serene. She conversed about the approach of death and her departure with no other than joyful anticipations; but not so with me, it seemed as if my heart's strings would break, should she be thus suddenly snatched from me. Though I had every reason, for several days previously, to believe that she would die, still the thought was so overpowering to my feelings, that I scarcely allowed myself to indulge it.

Tuesday, 6th. About two o'clock in the morning her mind became wandering through weakness and the effect of opium, and continued so till six o'clock. She then fell into a drowse, and at seven o'clock seemed to rouse, and appeared more bright and comfortable. During the forenoon, she conversed with considerable ease. The dear little girls were brought in to see her. She said a few words to them, and gave them, as it proved to be, the last fond maternal farewell kiss. On my asking her what were her wishes as to the disposal of the dear children, she looked up to me and said, "My dear husband, I do not feel so anxious on that subject as you, perhaps, think I do. I can cheerfully resign them to the disposal of God, to whom we have dedicated them. He will dispose of and do better for them, than I can." This development of her feelings respecting the children was consoling to me, as I had supposed, from what she had said on Saturday, that she had a great struggle in her mind respecting them.

The physicians now suspended the use of further medicine, and said she could not survive long. Rev. Mr. Mitchell called at 10 o'clock, and conversed and prayed with her; as the Rev. Mr. Wilson did in the evening. In the ensuing night her mind became bewildered again. Her last night on earth was a wearisome one.

Wednesday morning, 7th. She roused up a little; mind lucid; conversed a short time with difficulty. It was consoling to find that her faith failed not. I asked her if she had any regret now, for having left her friends and come to this land of pagan darkness to toil a few days and sink to an untimely grave. Her reply was with an emphasis, which showed the dying sentiments and feelings of her heart on this subject;—"Regret, no; I have reason to praise God, and shall praise Him forever, for permitting me to come to this land to labor so long for the salvation of these poor, deluded Hindoos, and to die in this glorious work; my only regret is that I have done so little. I

feel that I have been an unfaithful, unprofitable servant; and now all my hope and expectation is in the glorious Redeemer." She also expressed her confidence in the success and speedy triumphs of the gospel in India; and her hope that those in the field would not leave it so long as they had health to be useful, but be more entirely devoted to their work; and that many would be sent, whose labors it should please the Holy Ghost to bless to the conversion of multitudes. Having made this development of her feelings on a subject ever dear to her heart, (and undoubtedly far dearer now than ever before,) she became speechless. At ten o'clock, A. M., her breathing became laborious—her eyes nearly fixed—and in this state she continued, only breathing shorter and shorter, till the going down of the sun, at ten minutes past six o'clock, when the undying spirit, which had been struggling hard for several hours to burst its prison of clay, took its flight to glory, and left me a weeping widower, with two little motherless daughters to mourn our irreparable loss. But I do not wish her back, I would not have her harp unstrung.

The funeral solemnities of my dear wife were held on the 8th, at five o'clock P. M., at the chapel. A large number of Christian friends, for such an occasion, and all the teachers of our schools, the workmen in the printing-office, natives otherwise connected with the mission, and several others attended. Mr. Ramsey conducted the services in English. The 96th Select Hymn, (which she had selected the previous Sabbath as expressive of the state of her mind,) was sung; part of the 15th chapter of 1st Corinthians was read; prayer offered; and an address delivered from these words, "Blessed are the dead which die in the Lord," &c.

The Rev. Mr. Wilson, of the Scottish mission, made also a short address to the natives present. The Rev. Mr. Mitchell, of the Scottish mission, made a few remarks at the grave. Then the coffin, with its precious trust, was deposited near where rest the mortal remains of Mrs. Allen, Mrs. Hervey, and of other kindred spirits.

Mrs. Atossa Stone was born in Marlborough, N. H. in the year 1798, and was the daughter of Col. Joseph Frost, of that place. She was hopefully converted in the year 1817, while residing with her parents, and when there was no special attention to religion in the town,

and in the following year became connected with the church in Marlborough under the pastoral care of the Rev. Holloway Fish. Her education was obtained in the academies of Keene and Plainfield, N. H., and Bradford, Mass. She was married to the Rev. Cyrus Stone, Aug. 21, 1826, and embarked at Boston, with her husband, and Mr. and Mrs. Allen and Miss Farrar, in the ship *Emerald*, capt. Heard, for Calcutta, on the 6th of June 1827. Mr. and Mrs. Stone arrived at Bombay Dec. 28th of the same year. Her missionary life was characterized by an exemplary devotedness to the cause of Christ among the heathen, and by correspondent usefulness in the service of her Lord and Master.

A British officer on the Bombay establishment composed the following elegy on occasion of her decease.

She leaves us in a bowling wilderness,  
Where sin its upas fruit spreads far and wide—  
A weary land of sackcloth sabbleness.  
What fervency need they who labor here,  
Where all is rank pollution!—love recoils  
In sickened horror, and at times ake wings  
To flee far, far away, and be at rest.

Death met her far afield, with patient hand  
Scattering the good seed on the moral waste—  
One finger pointed downwards, while her eye,  
In sad and gentle softness, looked to heaven;  
And, quivering as with sudden prayer, her lips,  
From the full swelling heart, inaudibly  
Seemed urging God with all his promises.  
How full of glorious beauty one like this!—  
Compared with her's, earth's highest deeds how

mean—  
Achievements anthemed in a nation's shout—  
The pompous vapors of a little day!  
Wo's me, that reason ebbs so low in man!—  
Who would compare the victims of a toy,  
With one who trod the world beneath her feet!

Death found her laboring and became her slave,  
Through his dark portals ushering her, while she,  
All bright and queenly, trod upon his crown,  
Singing her Savior's triumph o'er the grave.

She entered on the unmeasured bliss of heaven—  
The open vision of the Savior's face.  
May we, behind in this drear outer court,  
Walk on in active duty, close to God,  
Till like her leaning on th' Almighty arm,  
We ask in triumph, 'Death where is thy sting,  
And where, O vanquished grave, thy victory!'

### Mission to Jews of Turkey.

EXTRACTS FROM MR. SCHAUFFLER'S  
JOURNAL OF HIS TOUR FROM PARIS  
TO ODESSA.

[Continued from p. 132.]

#### Stuttgart, Kornthal, and the Vicinity.

THE extracts in the last number ended with the arrival of Mr. Schauffler at Stuttgart, in Wurtemberg, the place of his nativity. Some

interesting notices are here furnished of the state of religion and of religious society in that place and its vicinity.

*April 19, 1832.* About twenty-seven years ago I left this place, a little boy, and yet—every thing how natural! "Home, sweet home!" I thought, and strolled down the street where my father's house was. I looked at it; I looked at the windows where I used to look out, through which the light of this world first struck my feeble eye. Without giving vent to my feelings, I passed down, and turned into a street where I knew to be the house of my nearest relative. A young lady, in whom I afterwards recognized a cousin, happened to be at the window in the second story. I inquired, whether Mr. Charles Schauffler was at home, and could be spoken. She replied in the affirmative, and I walked up. I made my name known, and was cordially received, and my baggage was immediately sent for. A number of my relatives came to see me, and it was peculiarly delightful to me to notice, that so large a proportion was devoted to "the Lord that bought them." I took up my lodging in the family.

20. Made several visits among my friends. Heard the Rev. Mr. Klemm in St. Leonard's church. In the afternoon I attended the service preparatory to the Lord's supper, by the venerable Mr. Dann. This pious and faithful servant of God was persecuted and deposed by the former king for telling the truth; but he was called again and promoted as soon as the present king came to the throne. Though above 70 years old, and very weak in body, he continues to proclaim the gospel from the pulpit, to instruct children in church and in his house, and to do good wherever he finds an opening. He is much beloved by all the good people. In the evening I attended a religious meeting of pious young men. I read that portion of the history of our Lord's sufferings, which, according to their regulations, belongs to this evening, it being Thursday evening before Easter, and remarked upon it about three quarters of an hour. Several of the Christian friends accompanied me home.

21. After dinner Mr. Høring, a pious merchant here, and the chief organ of Christian and missionary enterprise, whose acquaintance I had made two days ago, sent for me to make me acquainted with Mr. Hoffman of Kornthal.



Mr. H. is at the head of the community to which he belongs, and of which I may speak hereafter. His religious connections and influence are much more extensive than the kingdom whose subject he is. He invited me to preach in Kornthal the second day of Easter, which I consented to do, if my health should permit.

22. In the forenoon I heard the pious Mr. Dann again, who preached to a crowded audience, and afterwards visited a religious meeting. In the evening I took supper in the very house of my nativity, with a family who have lived there from my earliest remembrance. Besides myself there was present the famous Abbe Mozin, who is decidedly the best German-French grammarian and lexicographer of the day. I was pleased to find in him a cheerful old man, sensible to spiritual things, and much taken up with Thomas A. Kempis' Imitation of Christ. In the evening, half past eight o'clock, I was carried to another religious meeting, where I was unexpectedly called upon to read Luke xxiv, 13—35, and to remark upon it.

23. Rode to Kornthal with several of my friends. I rode, because I was too weak for walking, though I much desired to accompany a number of young pious persons related to me, who walked out. My expectation was to preach in the afternoon, at least, and not in the forenoon immediately after arriving; but as many present were from far, and wished to return that day, I was pressed to preach in the forenoon, that they might have time to get home. The appointed passage (from which I might however have departed) was Luke xxiv, 13—35. I read it, and discoursed from verse 32, to a very interesting and attentive congregation of about 1,500 people, and those mostly pious. I took occasion to speak of the nature and effects of a true knowledge of the Scriptures, representing it as a knowledge not possessed by nature, nor acquired by study, though Hebrew and Greek were vernacular to us, and all the antiquities of the East before our eyes, [compare v. 25,] but given freely by Christ, [vs. 27—45;] that it was a knowledge, not of abstruse things, and recondite prophecies, but of Christ and him crucified, [vs. 26—27;] and that it made the heart burn [v. 32] with new affections and desires, such as no speculative knowledge would kindle up in us, &c. &c. Then I recommended to them to talk together by the way "of all these things," promising them, that, if they would do it in singleness of heart, and a

desire of spiritual profit, Jesus would draw near and walk with them, [vs. 14—15,] &c. I was much assisted from above, and enjoyed the fixed attention of my hearers.

After dinner I attended a Bible-class, and after that, a conference meeting of a very interesting kind. It was a monthly meeting, intended for those brethren from abroad, who had the charge of religious meetings in their respective places of residence. Kornthal is their central place, and Mr. Hoffmann, a man of about 50 to 60, and full of vigor, whose profound Christian experience and eminently practical turn of mind are equally remarkable, is their elder brother, from whose superior attainments they endeavor to derive benefit. The singing was delightful, though the conference-room was crowded full, and all sung, according to the German fashion. Mr. H. spoke upon various experimental subjects to my high satisfaction. In several instances, when he quitted the German, and delivered himself in the broad Swabian dialect, his remarks acquired a degree of beauty and pertinency, and an edge, not found in the polished German in our days.

Feeling refreshed in body and mind, I walked back in the evening with the company of my young relations, who had come out in the morning. We talked pleasantly on the road, and as the weather was delightful, the air still, and the path solitary, we sung several hymns by the way. It was a blessed, sweet evening, which I shall never forget. We arrived in good season at Stuttgart, and at eight o'clock in the evening I could again be present at the monthly concert in Mr. Hering's house. After some letters from abroad were read, I addressed the meeting, at the request of Mr. H., gave them a view of the American Board of Commissioners for Foreign Missions and their operations, of other foreign missionary societies, of my particular mission, &c., and closed the meeting with prayer.

Kornthal has at present about 500 inhabitants properly belonging to the place, and about 250 strangers, who reside there to enjoy its various privileges. There is an inn in the place for strangers—an inn in which no pilgrim of Zion would refuse to put up. The meeting-house is simple. It has a gallery, an organ, a desk sufficient for three or four persons. About two thousand persons can be accommodated. Near to the meeting-house, (which has all the appearance of our New England "meeting-houses") there

is a school-room and conference-room. When the afternoon conference was closed I visited some of the institutions of the place.

The first is a kind of boarding-school or academy for boys, with about eighty scholars at present. For those who wish for a more thorough education, several branches of mathematics follow, together with the Latin, Greek and Hebrew, French and Italian languages, to which the English is soon to be added. The plan of the school is exceedingly simple. There are two large bed-rooms, a dining-room, a garden, &c. Every thing exhibits economy and cleanliness. There is no show, no desire to attract attention discernible. The girls' school contains about twenty-five pupils. The general accommodations are the same. Languages, music, and drawing receive more attention than they do with us generally. There is still another institution, for more advanced young ladies. In this seminary there are about twelve pupils. Sewing, knitting, embroidering, drawing, music, cookery, and other things belonging to the domestic duties of woman, are farther taught and exercised.

24. In the afternoon I visited, at their request, a circle of ladies who were working for the benefit of missions. Read a portion of Scripture to them, and made some remarks. We sung two hymns. After having closed with prayer, I hastened away to call on the venerable old Mr. Dann. In the evening, after supper, we stepped into a room where there was another circle of young ladies, working for the benefit of missions. We had again a short religious exercise, a thing which seems to be always connected with their laboring circles.

25. In the morning early I set out for the Black Forest, accompanied by Louis Schauffler, a pious cousin of mine and a licensed preacher, and another young Christian who is still in a course of preparation for the gospel ministry. Our object was to visit several pious clergymen of that vicinity. We walked. It was delightful weather. I endeavored to distribute some German tracts by the way. Some of the people felt rather unsafe, fearing we might be of those who disseminate the doctrines of St. Simon. We passed through a large number of villages, and the country between them was highly charming, and every where most carefully cultivated. About three miles from Stuttgart we passed by a summer-house of the king, called the "Solitude." It is situated at

the edge of a high eminence, commanding an immense plain enamelled with fields, vineyards, gardens, hamlets, villages, (Kornthal among the rest,) which exhibit a most picturesque appearance.

The first call we attempted to make, was at Simmozheim; but Rev. Mr. Osiander whom we wished to see was not at home. We continued our road to Mottlingen, at the distance of half an hour's walk, and there we found him with Rev. Mr. Barth, the minister of the place. Mr. B. is one of those men who can take an interest in every good thing, without losing their taste for what is beautiful. He is a musician. A large number of likenesses of great, and good men, sketched by himself, generally with the pencil, adorn the walls of his study. The friends of missions are indebted to him for some missionary hymns among which is a translation of Bishop Heber's, "On Greenland's icy mountains," &c. The publications of the British and Foreign Bible Society, and those of the American Tract Society, the smallest children's tracts not excepted, are found in his room. He has already himself printed sixteen little tracts for children. He is the editor of the Calw missionary periodical and assists in the publication of a Bible with notes and practical remarks, designed for the use of school-teachers, and edited by C. P. H. Brandt. You find in his room a little missionary museum, and a large, plain, terrestrial globe, with all the missionary stations upon it, for the use of the monthly concert. And besides all this, he preaches the gospel to his poor people, and is liable to be called upon to visit the sick and the dying, &c. &c.

26. Early in the morning we set out again to visit Mr. Bezner, the minister of Altburg. I had already made his acquaintance at Odessa in 1821, when he travelled about with the lamented Rev. Mr. Saltet, to investigate the condition of the Jews in Russia. We passed through Calw, which lies around the borders of the little river Nagold, between monstrous mountains; and it was no small exercise for us, worn out students, to climb up the steep and slippery road towards Altburg. Mr. Bezner we found in good health with his family, but he could recognize my countenance no more. In the evening there was a religious meeting in his house, when I had an opportunity to address a few pious and serious people.

22. We returned to Mottlingen pretty early; of course on foot, notwithstanding the rain and the slippery walk-

ing. We reached Stuttgart by candle-light.

28. An attempt which I made to see Mr. Mayer, the second Rabbi of the synagogue, was unsuccessful.

29. Sabbath. In the forenoon I heard the old Mr. Dann, and in the afternoon attended a monthly missionary meeting, which he keeps up in the cathedral, and which is much visited. This is a service, and one of the many, which this old servant of Christ volunteers. After meeting I found opportunity to converse with a serious-minded family on the subjects of religion and of missions, and found them very attentive and tender. In the evening I proceeded to a meeting composed of my pious relatives. No other persons were present. We commenced our meeting at nine o'clock in the evening, and could not resolve to part till near midnight. I have hardly ever enjoyed a more comfortable and refreshing season. All that I could wish was to see my Christian friends in Russia present in our little Pentecost room.

#### *Excursion to Basle in Switzerland.*

30. Three missionaries from Basle, who are expected here [Stuttgart] daily, will set out next week, and pursue the same course with me as far, at least, as the confines of Russia and Austria. To go in company with them would necessarily make the journey more profitable, and less expensive, and I concluded to be one of their number, and to improve the time before their departure by making a visit at Basle.

The day was spent in packing, and giving the necessary directions, in case I should return no more to Stuttgart, but prefer to join the missionaries at Ulm. I set out in the evening at five o'clock. We rode all night. Our dinner on the day following we took at Kehl. I called on Mr. Schellenberg, who rejoiced to see me, and did not leave my side, till the driver called me away. I presented to him forty beautiful little tracts for the children who had lately been confirmed, requesting him to distribute them among the children in my name, and to admonish them to remember their solemn vows, to serve Christ. We passed through Freyburg, and a large number of small towns and villages not even marked on the "post-map." The eastern shores of the Rhine are far superior to the western in point of cultivation. A world seems to be crowded into the Rhine valley, and the wilds of the Black Forest seem to be the end of

the earth. Every thing is there. Hills, valleys, plains, rocks, rills, ponds; and all, teeming with life, seem to vie with each other to attract attention. Hardly has the traveller shut his eyes a little, to make up for a half sleepless night, when the rattling of the wheels upon the pavement wakes him up again to gaze at another town.

May 2. We arrived at Basle at the break of day. I first took some breakfast, and then made ready, to call upon Mr. Blumhardt, the inspector of the missionary institution. I met with the kindest possible reception. My name was already known to him. The brethren who have been sent out from the seminary to the south of Russia ever since 1820, and with whom I had cultivated a lively and profitable acquaintance, had long since mentioned me to him with Christian kindness; and now I have the privilege to be engaged personally in the same great cause which is the sole object of his life and the spring of his comfort. I was kindly invited to take my lodging in the seminary, and my effects were immediately sent for. I stepped into one of the lecture-rooms to listen to a lecture on the first chapter of Isaiah, delivered by Mr. Werner, assistant professor of the institution. As soon as this was closed, Dr. Blumhardt gave a lecture in theology, which I also attended. "Divine providence" was the subject, which was treated with superior ability, both in matter and manner, and which every where exhibited the veteran in his department, and the thinker of severe discipline. My expectations were high before entering the room, but they were yet surpassed.

3. During the day I made some calls. In the evening I attended a missionary meeting for the Jews. Mr. Ewald, the Jewish missionary, whose acquaintance I made in Paris, opened the meeting, and then stated various encouraging facts. I followed up his statements with a few remarks, and closed the meeting with prayer. After supper I joined the brethren of the institution in their prayer-meeting.

To-day I made the acquaintance of Mr. Spittler, who stands at the head of the society for Greece, (Griechenverein,) and of Dr. DeValenti, who has been involved in the late difficulties between the Orthodox and the Rationalists at Halle. He lives here at present, and assists in the education of some Greek youths. He is now a licensed preacher, but has been unable as yet to gain admission into any pulpit in the place. He holds

conferences, however, without being disturbed; and they are considerably visited I understand.

4. Accompanied by a student I visited Benggen, the residence of Mr. Zeller, the inspector of the well known institution for the education of poor children, and of pious school-teachers.

Benggen is beautifully situated. It is not a town, nor a village, but a castle at the borders of the Rhine, about twelve or fourteen miles above Basle. A few houses stand about it. The castle once belonged to the German knights. The history of its frequent and interesting vicissitudes would, no doubt, be worth perusing. Battles have been fought on either side of it during the wars; the wounded and the dying were carried into it; and even to this day neither washing nor scouring will purge the floor from its bloody stains. The castle is now in the hands of the government, and the committee of the institution have hired it for a trifle for their noble purpose. The fortifications are decayed. The valley is comparatively narrow, the hills various, the river smooth and narrow, the prospect in many directions delightful. A small Roman Catholic chapel, a little above the castle, surrounded by a small burying-ground, makes a melancholy impression. Its walls are rent, its images torn and decayed, its altar is broken, and its few seats are thrown down. Has the gospel ever sounded here, or were these rotting pictures and images the objects of devotion?—We attended the school exercises of the afternoon, and I was more than satisfied and pleased. When the school was closed, we had a long season of conversation with the inspector. We attended the season of devotion in the evening with the whole institution, and took our supper in the hall. Inspector Zeller eats with his school, and acts in all respects the part of a father. The fare is exceedingly plain, but wholesome and savory. Self-denial guided by judgment and moderation seems to superintend the kitchen, and preside at the table.

5. After having taken breakfast we attended the morning prayers of the institution. This exercise is intended to last about an hour. Inspector Zeller reads a chapter, and explains it to the young men, and the children in a catechetical manner; i. e. he elicits the sense chiefly from them by asking questions. The chapter of this morning was Romans 9th, upon which he descanted in a very clear, and scriptural manner, guarded on either side against the rocks

and quicksands into which so many have fallen in this place. The number of the children is at present seventy-five, and the young men preparing for the work of school-teaching are fifteen. Mr. Z. left a very superior impression on my mind, and I left the place feeling that I had been seriously profited by this short interview.

We left, and went down along the Rhine, on foot, to visit a pious clergyman, Mr. Schneider, in Tullingen, about three miles northeast of Basle. Tullingen lies upon the summit of a high mountain, and commands a view of one of the most extensive plains, probably, of the Rhine valley. The prospect is enrapturing. The plain is spotted with villages, fields, gardens, vineyards, &c., like a map. Basle is in view. The Rhine flows down like a silver band, little brooks and rills joining it here and there. As I stood upon the edge of the mountain and gazed into the valley, I could not help thinking of our Lord's temptation. Why do men make so much of the childish objection, that Christ could not have looked round about the globe and seen "all the kingdoms of the world?" Is not such a specimen sufficient to justify the expression "all?" Do we not use such language in our commercial intercourse every day? Why talk of *visions*, when the sacred writers do not even suggest such an explanation? Mr. Schneider preaches *the gospel* to his congregation, and no wonder that many people from the plain below who do not enjoy that privilege in their own churches, come up to him, and hear it there, wearisome as the journey is. Like unto his Master, when the forenoon meeting is past, he feeds the bodies also of those who come from afar. His income would indeed be too little to provide for so many, if He who blessed the five loaves and the two fishes did not still live and delight in blessing. Mrs. Schneider is of a like spirit with her husband. We spent the afternoon profitably with this lovely family, and returned to Basle towards evening.

7. In the morning early I set out to return along the Rhine, on the west side of it. In St. Louis we were severely visited. In Schaffhausen the visitation was repeated. At Ensisheim a Roman Catholic clergyman, with his sister, joined our stage company. He proved to be a very pleasant companion. He was a man of good information. He knew Kempis well in the original, and was acquainted pretty much with all the chief translations of his "Imitation of Christ"



into the various languages of Europe. At Colmar, we took supper, and changed the stage. We rode all night. After a day of suffering heat and dust, a windy and distressing night followed.

8. My expectation to reach Kehl in season for the stage failed. I hired a driver with his little waggon and went on slowly till I reached Stuttgart.

#### *Return to Stuttgart.*

9. Arrived about noon. The missionaries are now here; they expect to hear to-morrow what day the boat will start from Ulm.

10. Spent the day in giving and receiving calls, and visiting some schools for girls, where they are under the influence of pious and able female teachers, preparing for usefulness. Was delighted with the specimens of work which I was permitted to see.

12. Married a young couple related to me, in the church of St. Leonard. The special permission necessary for the purpose was readily given. A considerable number of people were present, some to see what was doing, probably, and some to hear what was said. An address is always expected, and generally one from an appropriate Scripture text, often chosen by the young people themselves. I spoke from 1st of Chronicles xxix, 15, representing our life a rapid journey, marked and divided into several greater or smaller parts by some important changes, of which the entrance into matrimonial connection is usually the last, &c. At the wedding itself, I was requested to give out several hymns, while we were yet at table, and they were sung, I hope to the profit of some.

13. We set out about seven o'clock in the morning for Ulm. Leaving our carriage to follow us, we walked together about three miles to a village on one of the eminences by which Stuttgart is surrounded. A number of my relatives accompanied us. We took some refreshment at the village, our carriage came along in the mean time, and every thing was ready for the last, hardest farewell. Indeed we are pilgrims and strangers; we are on a journey, and hasten away. May God sanctify to us all this melancholy parting hour, and comfort us with the hope of a happy, quiet eternity to come, when we shall all meet in heaven to part no more forever.

#### *Ojibwas.*

#### EXTRACTS FROM THE JOURNAL OF MR. BOUTWELL, ON A TOUR TO THE SOURCES OF THE MISSISSIPPI.

THE extracts from the journal of Mr. Boutwell, inserted at p. 132, closed with his arrival at the Mississippi river, near Sandy Lake.

#### *Ascent to the Sources of the Mississippi.*

July 5, 1832. The Mississippi here is deep, its banks low and covered with a luxuriant growth of elm, maple, ash, and cedar. For much of the distance its banks are alluvial, a rich deposit from the bed of the stream. Its course here is east or southeast. Passed Swan river this evening, 60 miles from Sandy Lake. We have marched from four o'clock this morning till half past eight this evening; and for these 16 hours and a half I have not been out of the canoe but once, save for breakfast. The day has passed heavily. Comfort is a term to which man is a stranger while on such a tour. But he knows full well what fatigue, heat, rain, and mosquitoes are.

7. At 10 A. M. reached the *Pokegema Falls*. Wild rice, first appeared just below this place. The current in some parts of the river is considerable, in others there are rapids. In ascending the rapids a short distance below these falls, our canoe was twice carried down the stream, paddles and poles notwithstanding. Happily, however, for us all, it was kept right side up. The river branches above the head of these falls and comes into the main stream again just below them, forming a small island. The whole width of the falls I should judge to be about twenty yards, and the whole descent fifteen feet. We make a short portage here, perhaps 250 yards. At 12 o'clock we left these falls, which are 150 miles above Sandy lake; and upon embarking again we entered the Savanna, the end of which I almost despair of ever seeing. The Mississippi here is more serpentine than can easily be imagined. Its borders are lined with wild rice, sedge, and Indian rush. The white lily also is found here. The change in the atmosphere since yesterday is great, from the torrid, I should think we had entered the frigid zone, and I am obliged to resort to my cloak.

8. Sabbath. Read a hymn and portions of Scripture to a few Indians who accompany us, to which they all listened

attentively. I also presented a little tract to one of them from which I read. He thanked me, and soon after, to make me some return, came with some *pakusigon*, the leaves of a running vine, which they dry and smoke. At four P. M. collected the Indians and Frenchmen, and read, sung, and prayed with them. A shower of rain interrupted me while addressing them.

Evening. A man has just arrived from Leech Lake, who informs us of the return of the pillagers from their war excursion. They met a war party of the Sioux and both commenced the work of death. The Ojibwas lost one man, and killed three Sioux, whose scalps they brought home with rejoicing. The same person also informs us that a party of Sioux came to the trading-post at Pambinaw, where they scalped a child and fled. The Ojibwas pursued, overtook, and revenged themselves by killing four of the party. Oh how long ere these tribes shall learn war no more. It is now "an eye for an eye and a tooth for a tooth."

9. About ten this morning reached Point au Chene; soon after passing which we left the Mississippi and entered a tributary which takes us into a small lake 10 miles in length. Leaving this we entered another stream and came to another small lake; from this entered another stream and came to a third lake, from which we made a short portage across a beautiful ridge of yellow pine. Here we embarked in the small Winipeg lake, two miles in width and four in length. Crossing this from east to west we entered the Mississippi again, and in about two hours reached the large Winipeg lake. This is a beautiful body of water, stretching from east to west fifteen or twenty miles. Here the aspect of the country again assumes a different and a pleasing character. The eastern shore is covered with a luxuriant growth of oak and maple. The trading-post is located on the northeastern shore, near the mouth of a considerable stream which empties into the lake. The land immediately about the post is for the most part low but of a good quality. The corn, peas, potatoes and squashes all look well, also a small yard of tobacco. The soil is cultivated with ease. Dogs in this country, with the Canadian French, supply the place of oxen and horses, neither of which are possessed by the trader here. His house is made of logs, and in the manner of the country, ceiled with mud. The windows are

made of deer skin in their natural state, save that the hair is taken off. These, when well oiled, admit sufficient light for all the purposes of the household work which is done here. The few Indians present at the post requested permission to dance this evening, as they wished for some tobacco. Two men and a few boys, with their muskets in hand, performed, while two others sung and drummed, one on a paddle-handle for the want of another drum. It was so dark that I could not well examine their ornaments, save that one had a polecat's tail hung on each side, and a head-dress falling behind covering nearly all his otherwise naked back. They were much animated when the tobacco was thrown into their midst, each raising a yell at the same time, and clapping the mouth with the hand.

#### Upper Red Cedar Lake.

10. Reached Upper Red Cedar, or Cassina lake. This latter name it receives from governor Cass, who visited it in 1820. Two branches of the Mississippi enter into this lake. The Indians residing here, being aware of our approach, came to meet us, firing salutes of musketry. Their summer village, they informed us, was on an island about ten miles distant.

As we approached this island from the northeast, which overlooks the lake by a high bluff, rising some sixty or more feet above the water, almost the first object that caught my eye was a fine field of corn, potatoes, and squashes, growing luxuriantly. The next I knew was a discharge of muskets from amid the standing corn. We were directed to make the west side of the island where we should find a good landing and a place for encampment. In the mean time one continual hooting, yelling, and firing was kept up behind the bushes which lined the shore. On disembarking I found a musket in the hand of almost every little Indian boy, many of whom followed the example of their fathers, came forward and took us by the hand. All bid us welcome, and seem overjoyed that their father has come to see his children.

Evening. While our canoes were unlading, tent erecting, &c., I took a walk to see the field of corn in the northern extremity of the island, which we passed. But ere I had reached it, I passed no less than two or three other little fields, all of which remind me of New England,

where I never saw better corn, squashes, or potatoes, than I find here with Indian culture. The growth of wood and timber on this part of the island is entirely destroyed, save here and there a large oak or maple. All the high land is covered with rank grass and sumach, except the plats here and there under cultivation.

The soil is easy to work with a hoe, the only tool with which the squaw makes her garden. I say *squaw*, from the fact that she always makes the garden, inasmuch as the Indian deems it degrading to himself to use the hoe or axe. I next visited the lodges which were about half a mile south of our encampment. Here I found another piece of corn, potatoes, and squashes. While our party were procuring some small canoes suitable for our route to Elk lake, I went into one of the lodges, read several portions of Scripture, among others the ten commandments, and sung several Indian hymns. All listened with apparent interest and surprise. As I had not an interpreter, I was unable to communicate much more than to read such portions of Scripture and hymns as were familiar to me. In the lodge, directly before me, were suspended three human scalps. These were the trophies of victory with which they have just returned from the Sioux. Several of the warriors of this band joined the Leech-lake band in the recent excursion, and the Indian who was killed belonged here.

Before I had returned to our tent, which is pitched but a few yards from two graves, the greater part of the Indians had here collected and begun the scalp-dance. It was led by three squaws, each bearing in her hand one of the recent scalps. Two or three men sat beating drums and singing, while old and young, male and female, all joined them in the song. Occasionally all would become so animated that there would be one general hop, and all at the same time throwing their heads back, would raise a most horrid yell, clapping the mouth with the hand to render it, if possible, more terrific. Here were seen little boys and girls, not six years old, all looking on with the most intense interest, imitating their fathers and mothers, and participating in their brutal joy. Thus early do they learn by precept and example to imbibe the spirit of revenge and war, which is fostered in their bosoms, and in after life stimulates them to go and perform some deed of daring and blood, which shall gain for themselves the like applause.

A circumstance which rendered the scene not a little appalling, is, it was performed around the graves of the dead. At the head of one of those graves hangs an old scalp some ten feet above the ground, which the winds have almost divested of its ornaments and its hair. The grass and the turf for several yards around are literally destroyed, and I presume, by their frequent dancing. One of the scalps I examined. The flesh side had apparently been smoked and rubbed with some material till it was pliant, after which it was painted with vermilion. A piece of wood is turned in the form of a horse-shoe, into which the scalp is sewed the threads passing round the wood, which keeps it tight. Narrow pieces of cloth and ribands of various colors, attached to the bow, were ornamented with beads and feathers. A small stick, which serves for a handle to shake it in the air when they dance, was attached to the top of the bow by a string. While examining it a lock of hair fell from it, which the Indian gave me and which I still preserve.

#### March to Elk Lake.

13. Commenced our march this morning at six, and continued it till nine. The weather is warm and sultry and the mosquitoes more numerous and savage than can be imagined. We now leave this branch of the Mississippi and make a portage of six miles, when I hope to see the highest source of that river. At eleven A. M. took our effects on our backs and entered a swamp, leaving which we came to a ridge of small grey pines, which we followed most of the remaining distance, and at two P. M. reached Elk lake. This is a small but beautiful body of water, about eight miles in length and from half a mile to two or more in breadth. Its form is exceeding irregular, from which the Indians gave it the name of Elk in reference to his branching horns. The distance from Upper Red Cedar lake by the southeast fork is about 120 miles.

Elk lake is regarded as the highest source of the Mississippi river.

14. Embarked at half past five, and descended two or three strong and difficult rapids. In one of them a canoe was capsized, and all the men and their effects were thrown into the midst of the rapids. Hearing an outcry, I turned to see what was the matter, when the first I saw was a keg of pork, bounding down

the rapids over the stones with one head out. The next was a loaf of bread, which the Indian in my canoe took in with his spear. Nothing can exceed the grandeur and pleasure of the scene, in descending a large stream in one of these small canoes, when the current is strong, and the water smooth. The canoe is borne on, not only with all the rapidity of the current, but when the paddles are applied, its speed is like that of a race horse.

This afternoon passed the Sioux embankment. This consists of two considerable cavities in the earth sufficient to conceal thirty men. They are so situated on the bank of the river as just to overlook a bend, which is the commencement of a considerable rapid. Here, I am informed, a party of Sioux once intrenched themselves, and killed a large number of the Ojibwas as they were descending the river. When they once entered the rapids, there was no escape.

#### *Return to Upper Red Cedar Lake.*

Most of the party remaining at the Indian village on the island in Upper Red Cedar lake, Mr. Boutwell proceeded with Mr. S. and others up one of the streams that empty into that lake, as before stated, to Elk lake; and thence he crossed by a portage to another stream, also emptying into Upper Red Cedar lake, and descended to that lake again.

15. Sabbath. Reached the island early this morning having marched all night. Find all our men well and much recruited by resting four days during our absence. The party that have accompanied us are so much fatigued by our tour to Elk lake, that it is thought best to defer our service in English, while I devote what time and strength I have to the Indians. Retired in the morning with the three pious soldiers and spent an hour in prayer and conversation. I find them all much depressed. I read to some of the Indians who came to our tent this forenoon. In the afternoon collected seventy Indians or more, all of whom listened with apparent interest and good attention to the word of God, and most of them for the first time. Our place of assembling was near the graves, before mentioned, on the ground where the horrid scalp-dance is often exhibited. Never did I witness a more interesting, respectful, and attentive Indian audience. Mr. J. read to them the account of the creation and the flood, after which, I read the ten command-

ments from which I made some remarks, and informed them of the object of my visit. The inquiry was put to the principal man, the chief being absent, "Would you like to have a missionary come and live with you, instruct your children, and tell you about God?" To which he replied, "Neither myself nor any one present can answer the inquiry, as the chief is absent, and many of the young men are very vicious."

As we assembled for our worship five or six Indians were sitting near, engaged in a game of platter which was soon left. Not long after our meeting closed, the dance began and continued without cessation till eleven o'clock. I learn from some of the men who remained, that the Indians danced almost day and night during our absence. I am also informed that three canoes from Leech lake passed here yesterday on their way to Red lake to carry the wampum and the pipe to invite that band to join them in another war party to revenge the death of the Indian who was killed in their late excursion.

I much regret that I must leave this people without seeing the chief. The land is capable of raising corn, and I presume, wheat, barley, and rye. The first is already cultivated to a considerable extent. This band is far removed from all Catholic influence, and there is no very distinguished *medicine man*, or conjurer among them, whose influence is much to be feared. One would think, in looking at their growing corn, potatoes, &c., that they are already far advanced in the arts of civilized life. One requested a few beans to plant next year. Another asked for a little salt, and in return brought us some very fine potatoes, which were not merely a rarity to us, but a curiosity here at this advanced season. They obtained the corn which they have cultivated here many years, from Red River. The island is large and in the form of a cross. The lake is a large body of water and affords many fish. Much wild rice also is gathered in the vicinity. The only water communication is with the Mississippi river. The distance to Sandy Lake is 350 or 400 miles; and to the Falls of St. Anthony the distance is from 650 to 800 miles.

Wild rice is an important article of food among the Indians in this quarter. The kernel is long, slender, and of a dark color, but in taste much like common rice.

[To be continued.]



## Proceedings of other Societies.

### FOREIGN.

#### AMERICAN BAPTIST MISSION IN BURMAH.

In the last number, p. 153, the reader was presented with extracts from the journal of Mr. Kincaid, while on his journey from Rangoon to Ava. Other extracts will here be inserted, copied from the Baptist Missionary Register for April, giving some account of his proceedings and prospects after his arrival in the royal city. Mr. Kincaid's communication was addressed to Mr. Judson of Maulmein, and dated June 27th, 1833.

#### *Difficulties encountered in obtaining a Residence.*

In a former letter, I mentioned having asked the government for a piece of ground, on which to build a house; and, in the mean time, to be allowed to rent a house. I received fair promises, day after day, and nothing more. After travelling nearly all day through the streets of Ava, amidst clouds of dust, and almost suffocating heat, I received only a promise that something would be done to-morrow. Thus, I was put off day after day. I therefore made an effort to get a house without a government order. For this purpose, I dispatched Ko Shoon and Ko San-lone. They succeeded in getting one on the bank of the little river east of the city, owned by an aged woman of noble blood. Three days after taking possession of the house, the owner died; and, as she had no children, the property fell into the hands of the king.

On the 19th, a message came to me from Oo-boy, the king's doctor, saying, that the house had been assigned to him by royal favor, and I must leave immediately. The next day, the royal doctor came himself. At first, he talked loud, and behaved quite uncivil, threatening some Burmans who were listening to the gospel. At length, he became calm, and I reasoned with him. I said, This house is yours, but I cannot leave it until I obtain another; and another I cannot get without a government order. I am looking for a house, and expect an order soon. This seemed satisfactory. Every day, I called on a *Woon-gee* or *At-wen-woon*, and, sometimes, on two or three in a day, asking for permission to rent a house, and always met with encouraging words. They had excuses for every delay and every broken promise. The young prince must have his ears bored. This took up eight or nine days. The Chinese ambassador was just taking his leave of the Burman court. This was an excuse for four or five days:

Four wild elephants were to be caught. This took up three days. Thus it went on, from day to day, till the twentieth. On that morning, I called on Moun Sa, one of the *Woon-gees*, the same man who was an *At-wen-woon*, when brother Judson first visited Ava. His countenance changed. What had taken place, I could not tell. He had always appeared pleasant. I remained silent, waiting to hear the worst. The *Woon-gee* said, "The king is pained to hear that, in Rangoon, and in all the cities and villages along the river, you have given books, and preached to the people. It is not agreeable to the king, to have a new doctrine spread among his subjects. It is, therefore, the order of his majesty, that this English and American doctrine spread no further." I said, "You know that I am a teacher of religion, and can I not preach to the people?" He said, "Yes, but you must not give books;" and then added, "Why do you not preach and give books to the Mussulmans and Catholics?" I told him I had come to Ava to preach to all people, of whatever nation; and if I am not allowed to go on, I shall leave Ava, and go to some other nation. I could perceive in the course of this morning's conversation, that this nobleman had a rooted aversion to foreigners, or else that he felt it to be for his interest to appear so.

Very early on the morning of the 21st, doctor Oo-boy sent his furniture, with orders to put it in the house. I forbid them. In a little time, the doctor came with about twenty young men at his heels. They all came into the verandah, which was seven feet below the floor of the house. I was sitting in the door, and immediately began to reason with the doctor on the impropriety of using violence; that I was a stranger, in a strange land; that if our books and clothes were put in the street, they would all be destroyed.—The doctor was inexorable; cursed me, and all foreigners; reviled the Christian religion, and threatened my life. He then ordered his men to take his things in, and put me, my family, and all that belonged to us, into the street. Two young men in an instant rushed to the top of the stairs, to seize me. I pushed them down, and barred the door, so that from all their efforts, they could not force their way in.

The attack of Oo-boy on Mr. K. became known to the British Resident, who demanded of the Burman authorities that he should be punished.

Before noon I was requested to appear at the *Loot-dau*, where all the ministers of state were assembled, with the queen's brother at their head. After hearing the whole affair from first to last, they said, "We know you are right, and this man deserves punishment; but

as he is the king's doctor, and as you are a teacher of religion, which enjoins forbearance and forgiveness, we hope you will forgive him, and he shall confess at any time and in any place you direct." I said, you must understand that it was not I who brought up this subject, neither did I request it. However, so far as I am personally concerned, I cheerfully forgive the man; but he must confess his wrong in the presence of all the great ministers. They then said, "Do you wish him to be put in prison, and whipped?" I said, No; I only wish to secure myself and family from being insulted by rude and ignorant people. They further said, "The fact that you forgive a man who has done so bad will be known all through the empire, and many will be inclined to examine your doctrine." Thus we parted—the *Woon-gees* at the same time giving me a written document which was a permission to rent any house I should choose.

The Resident, still thinking that the offender was treated with too much lenity, demanded repeatedly that he should be punished more severely, on which Mr. K. remarks—

Immediately Oo-boy was put in the stocks, and the Resident sends a man every day to see that he is not screened from justice. I feel very much for his wife and children—they visit us every day and beg that we would intercede for him. The doctor is continually sending to me, to make an effort in his favor. I would gladly restore him to his family, if it was in my power.

I have procured a house, west of the palace, and near the centre of the city—we took possession on the 25th.

#### *Prospects—Early Converts.*

If you inquire, what is the prospect in Ava? will you be allowed to preach and give books, without being molested? I cannot answer this question; yet I do not think the government will lift its arm against the cross of Christ. We shall often be annoyed, I cannot doubt. In all ages the gospel has met with opposition. Can we expect it to be spread in Burmah without violent opposition on the part of the priesthood and many of its rulers? For my part, I do not expect it. The sooner this war begins, the sooner will Burmah be saved. I long to see the flame kindled that shall purify this land of all its abominations. We have visitors every day; some days 40 or 50, and every day from our first landing we have had more or less. Sometimes four or five persons come into evening worship. There are two interesting inquirers—one man, about sixty years of age, gives a little evidence of good.

Ko Thla, who was baptised thirteen years ago, in Rangoon, I found about twenty miles from Ava. He appears very well, but says he has been afraid to preach much to the people. He says, he has sometimes been reviled for not worshipping the pagodas, but otherwise

not persecuted. Ko Shoon and Ko San-lone are making daily excursions in different parts of the city, making known the things concerning the kingdom of God, and the name of Jesus Christ. These men are true and faithful. I think they have advanced considerably in the knowledge of divine things. *Moung Zoo-thy* and *Moung So* wished to stay a little time, to see how we should get on; so I send them out on little excursions into the neighboring towns and villages, to distribute tracts, and otherwise do what they can. *Moung Ouk-moo* is one of the best men I have ever known. He is never tired, never discouraged, and in all things is faithful. *Moung En*, *Moung Ye*, and *Moung Net*, I discharged on reaching Ava. They went about forty miles to a Catholic village where they had formerly lived. On refusing to worship the image of Mary, the priest, who was from Europe, ordered them to be beaten. This being done, they were stoned out of the village. They then went among the pure Burmans, and distributed a few tracts they had.

#### *Prevailing Spirit of Inquiry.*

Under date of July 17th Mr. Kincaid writes again to Mr. Judson—

Oo-boy, the king's doctor is liberated. He came and brought us a present,—says he feels ashamed of his conduct, and hopes I will forget it.

The very thing that ought to rejoice me, often troubles me: it is the numbers that are flocking to the verandah to read and hear the word of God. If I would, I could not resist the tide that is setting in. Our verandah is pretty well filled during the day, and sometimes forty or fifty come in at a time. Oh that the influences of the blessed Spirit might rest upon these troubled waters! that the church of Christ might rise up out of this confusion!

On the same day he wrote to Mr. Cutter—

The verandah is crowded nearly all the time; and, as far as I can see, Satan is asleep. It is time for us to be awake, and work while the door is open. More than two hundred were at the house yesterday. We have three promising inquirers. I really think the time of Burmah's deliverance is at hand. It is no passing cloud that hangs over the land: it is spreading in every direction; and the time must come, when showers large and rich will water this desert. Oh for that faith that heeds no mountains, and regards not the desert vallies.

Will not some brother be on his way soon? A better field never spread itself before the eye of a missionary. This is not a paradise, but it will be one in time. This minute, while I am writing, twenty-one persons are sitting before me, inquiring the way of life. Do not sit and make cold calculations; for the heathen are all going to hell, because we are afraid

the time has not come: the time has come, and we must not sleep.

To Mr. Bennett he adds—

There seems to be no fear on the part of the people about calling. I often tremble for the issue; but it is that over which I have no control. Inquiry is abroad, is spreading, and the smothered flame will burst ere long. Many government men call. Among these, two of the head writers call, read, and listen. Probably they are spies. I have always seen these men among the Woon-gees. Having begun to preach the gospel here, there is no going back. It is impossible to work in the dark, or work quietly, as some would call it. I am quite certain that I have not taken a step but a government man has been on my heels. It is well. I have adopted one course to pursue; that is, to preach Christ to every person, and leave the consequences to Him who has promised to give the heathen to his Son for an inheritance.

Mr. Mason, writing from Mata-mya, makes the following remarks relative to the

*Opposition and Difficulties to be encountered.*

It will require the labors of ten men now to do what one man might have done, had he been on the ground a year ago. The devil does not sleep, if we do. The old conjurer, who first came to brother Boardman, after repeated and fruitless trials to be admitted into the church, has, at last, thrown off the mask, and has been travelling around, all the season, exhorting people to worship the demons. He seems disposed to engraft some of the usages of Christianity on his system, forbidding the use of spirituous liquors; and, when among Christians, at least, professing a reverence for the Sabbath. He is doing no little to strengthen the cause of iniquity, and gives a boldness to the enemies of the truth, of which they were heretofore destitute. Add to this, the Catholics are active, far beyond any thing that they have exhibited in this province before. The old priest has been removed, and an energetic young man from Italy has been appointed in his stead. His attention appears to be wholly given to the Karens; and already has a station been taken, and house built at Pyee-kya, in the southern part of the state. Nor are they satisfied with one station. I saw two Karens last Sabbath, from Pa-Jan, nearly on the Mergui boundary, who told me that they had just been visited by one of our teachers from Maulmein. This was too good, I thought, to be true; and, on further inquiry, I found this teacher of ours had set up a cross, to frighten away the demons. He promised to come and live among them soon.

Comparing the Hindoos and Burmans, he remarks—

1. *Population.* Taking the extent of the provinces, at five degrees long, by fifty miles

broad, which will be hardly thought too much, and we have an area of 15,000 square miles. The aggregate population of the four provinces is, by census, something short of 70,000; but, were it 75,000, we should have only five inhabitants to a square mile; while, in India (Hindoostan,) there is a hundred to a square mile. The probability of obtaining scholars, then, so far as population is concerned, is as one to twenty in the two countries, and against us.

2. *Poverty of the people.* In India, the people are often literally in a starving condition, as missionary accounts abundantly testify. In a day's walk through the streets of Calcutta, a person will often meet with more than a hundred public beggars. If he walks down to the banks of the Hoogly, he is surrounded by twenty persons, all vociferating at once, "Take my boat, sir; take my boat, sir." If he buys an article, it will be literally torn away from him, by persons waiting in crowds at the shop doors, to earn two or three cents by carrying bundles. Wholly different is the state of things here. I have never yet met with a public native beggar; and such is the difficulty to obtain boats and porters, which we often need, that, after our boxes arrive in the river, we have often to wait a day or two before we can obtain them. The people here are not a poor people. They can sustain themselves in what they consider a comfortable manner, by working less than half the time; and work of some description or other is always awaiting them.

3. *National character.* The Hindoos are characterized by covetousness. The trifling reward given in the missionary schools, are alone a sufficient inducement for them to send their children. On the contrary, the Burmans never think of saving money. We lately had an illustration of this trait in their character. Mrs. Boardman sent to a woman who makes pasteboard books, used in schools, for a new supply. She replied with great simplicity, "I don't want to make any more now. I have a little money left yet, of what I got for making the others. When that is gone, I will make some."

*Printing and Distribution of Tracts and Testaments.*

Mr. Bennett states that from April 1, 1830, to December 31st, 1832, one edition of the New Testament, consisting of 3,000 copies, and 240,000 tracts, making in all 4,237,800 pages; to which adding 2,000,000 pages printed between the latter period and April 1st, 1833, makes a total of 6,237,800 pages.

Respecting the distribution, Mr. Bennett writes—

It may not be uninteresting, perhaps, to state, that, of the foregoing amount of tracts, &c., issued from March, 1830, to April 19th, 1833,—129,447 were sent to this place, and have been distributed in this empire,—making

a total of 1,714,046 pages,—to which, add 16 bound Testaments, of 9,984 pages; and there has been 1,724,030 pages distributed in Burmah proper. But much is yet to be done, ere all the people will be supplied with even a 12 page tract. A commencement, a small beginning only is as yet made. Of the above number of tracts, given in this place, 7,927 were parts of the New Testament. Many tracts were sent to Rangoon, when I was absent in Bengal, which are not included in the above statement.

MISSION OF THE CHURCH MISSIONARY  
SOCIETY IN WEST AFRICA.

THE state of the congregations and schools in connection with the mission is regarded by the missionaries as, on the whole, improving—though the progress is slow and there are many discouragements. Rev. J. F. Schon, missionary at Kissey, in Sierra Leone, makes the following remarks respecting the

*Defective Character of Communicants and Converts.*

It was a trying time for me, when engaged, previously to administering the Lord's supper, in examining into the state of the communicants, and hearing the charges which were made against some of them.

A few of the candidates for baptism are in a promising state: others are exceedingly ignorant, and scarcely able to answer the most simple question: and for this reason I find it very difficult to become acquainted with the state of their hearts, and the motives which excite them to apply for baptism. One of them, who was laid up by sickness for a considerable time, was encouraged by his country people to forsake God, and to play again country-fashion—that is, to sacrifice to idols; and they induced him to believe that, by doing so, his health would be restored. He listened to them, and told one of the communicants who visited him, that he intended to forsake God, and no longer to pray to Him, till his idols had made him well; and after that to serve God again. The communicants admonished him not to do so, but to believe in God, and to continue praying to Him; and that He would certainly relieve him of his pains, and restore his health, if He thought it to be for his good; and should he not do that, he could save his soul. But, as they said, he paid no attention to their admonitions; and died, a few days afterward, in this doubtful state of mind.

On the 25th of June Mr. Schon writes—

As to the communicants at this place, I humbly trust I may say that their conduct, on the whole, has been more satisfactory; and I am thankful for having not been obliged to suspend so many from the sacrament, as was

the case last quarter. They regularly attended the private meetings which I held with them in my house; and in such meetings, as well as in private conversations, I think I have discovered, in some of them, heartfelt piety.

Among the 28 candidates for baptism, who are at present under special instruction for that solemn ordinance, are several who grow in grace as they grow in knowledge. But others, although they have been under instruction for more than four years, have been sent back to another class, because they were incapable of answering the easiest question that was put to them.

I have, on the other hand, to mention, that whilst some are sent back, there are others who make application for being received as candidates for baptism, or, having been baptised as infants, desire admittance to the Lord's supper. One man, who was well known as a devoted idolater, and of whom others bought greegrees (charms,) came lately to me, requesting me to tell him "Jesus' palaver," as he expressed it. I asked him what he knew of Jesus: upon which he answered: "Mr. Metzger tell us we must believe in Him; Mr. Young say we must believe in Him; and now you come and say we must believe in Him;—and now I believe in Him, put down my name in the book. I no more believe in greegree—greegree nothing, greegree 'cannot help me.'" From what I have heard and seen of him, since the time he first came to me, I believe him to be sincere.

Mr. Schon remarks again respecting the

*Continuance of Idol-worship.*

As it regards those who are still addicted to idolatry, and are aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, and living under the delusions of Satan, and serving their idols, I had no opportunity of becoming acquainted with them and their manner of worshipping for a considerable time, though I was assured that multitudes of them were living in the town. A few days ago, however, an opportunity offered itself, by which I at once saw the detestable character of idolatry. A number of people, from 30 to 60, of both sexes, assembled in and near a house situated on a hill opposite to the house in which I am living. I considered their drumming and shouting as a challenge, and did not hesitate to face them. When approaching the house, they said to each other, "Minister come! minister come!" and all drumming and shouting abated. Coming nearer to the place where they were sitting, one of them took hold of the bridle of my horse, saying, "Tabu massa! tabu massa!" He probably thought my horse would die if he should touch the ground which was tabued. I asked what they were doing. They replied, "Nothing, nothing; we only have dinner here." I said that their crying "tabu, tabu," gave me to understand that they were worshipping



idols; and that I had come to tell them of the only true God, whom alone they ought to worship. After I had spoken to them a little while on the folly and abomination of idolatry, a woman cried, "One person sick." From this I learnt that all these things were intended to make the person well; and therefore told them that their idols could not restore health; that it was only in the power of God to do it. I begged them to allow me to look into the house, but they would not; and when I attempted to look in without permission, they were enraged; so that I did not persist, but left them. Several persons followed me, saying, "Minister say true; minister say true;" and a woman, laughing, cried, "Minister say, country-fashion nothing, country-fashion nothing;" but I do not know whether she approved of what I said, or accused me of irreligion. As soon as I had reached my house they began their work anew, and their number was increased. Toward evening the Rev. G. W. E. Metzger and I went to them, and entered the first room without much ceremony; but they would not allow us to look into the second room, which caused us to try another method. The house standing on the side of a hill, the back part of it was sufficiently low to look into the room; and by uncovering a little of the roof, which was done by putting aside a handful of grass, we had a full view into their temple. About ten or twelve women had prostrated themselves before the idol, which stood in a corner of the room. When they observed that they were discovered, they were in the greatest confusion; and the door, which they said could not be opened, was then immediately opened, and we could walk in without resistance: the mere view was enough to fill the mind with horror. The large idol actually represented the devil, with a blood-stained face and two horns: before him stood a water-pot, half filled with the blood of animals that were sacrificed to him. In another corner of the room were smaller idols and greegrees (charms,) lying and hanging, in great number; and fowls which were sacrificed to them were lying in their blood on the floor of the room. When the people saw that their gods were disgraced, they became very calm, and listened attentively while Mr. Metzger read and explained Psalm 115; but would not have him pray in their house.

You see, by this single instance, that darkness still covers the place where the gospel has been preached for a great length of time, and that your servants are still in conflict with the actual worshippers of Satan; not to mention the troubles they have to sustain, from time to time, from those who are, indeed, no worshippers of Satan, but are, notwithstanding, employed in his service. Assist us with your prayers, that we may stand, and may have strength to conquer by the sword of the Spirit, which is the word of God. I must beg your kind indulgence for dwelling so largely upon the last subject. Being the first scene of the kind which I have witnessed, it could not fail to engage all my attention.

#### General Statement.

After surveying the seven stations embraced in this mission, the following summary is given.

#### Average attendance on public worship:

(No return from Gibraltar chapel.)	
Sunday morning,	2,399
Sunday evening,	1,380
Week-day,	768
Early morning prayers,	129
Communicants,	447
Candidates,	268
Baptisms,	69
Students in the Institution,	19
Day scholars,	1,578
Evening do.	980
Sunday do.	894

#### LONDON SOCIETY'S MISSION IN SOUTH AFRICA.

#### Speeches of Natives at a Temperance Meeting.

In December 1833, a temperance meeting was held in the Kat-River settlement, at which about 700 people attended; and in the course of six hours, during which the meeting continued, twenty-three native speakers addressed the audience.

This settlement was formed on occasion of liberating the Hottentots from the slavery in which they had been held by the farmers. Out of 30,000 thus liberated, 25,000 settled down, in six months, as steady laborers in the colony, and worked better than they had ever worked before. The remaining 5,000 were established in a settlement on the Kat River; and now form a community not surpassed in industry in any part of the British dominions.

The Kat-River settlement furnishes one of the most splendid illustrations of the absurdity of all the hackneyed objections to the freedom of slaves, from the necessity of making them fit for freedom. There is no class of men on earth more fit to be made free, than those who have been all their life in chains.

The following is a report of some of the speeches delivered at the meeting referred to above, furnished by the "South-African Commercial Advertiser."

— I am a ghona, and I can bear witness that a ghona is a man who gets drunk. I went to Grahamstown, and the drink took away my vituals. It made me so blind, that if I had set a house on fire I could not have seen it. It made me quarrel. I do not think the Ghonaquas could quarrel now; for they have thrown every thing away, even their bows and arrows: they have nothing to quarrel with. When I first drank brandy, the ground turned round, and I got sick. The ground was above me, and I held fast. The brandy put me under the ground. We ought to thank God for having shewn the teachers the

way to set us free from such a state. Like the Samaritan girl who told the people of her kraal where to find Jesus, so have they told us about God, who knows all the things that ever we did. And where did the teachers get that knowledge from? If you ask them, they will tell you. The writer must put every thing down. He must not get tired till the meeting is over.

*Andries Stoffles.*—Why do you speak so much against brandy? It never hurt our fathers: my grandfather did not know what it was: he never saw a vinestock in his life. But we speak too much about it: let us talk of something else. When I was a slim little boy, I have seen four or five hundred men ordered out by a law of the governor or the king, to go after people who stole cattle: sometimes a sheep had been stolen, and a commando was sent out to shoot the thieves; but now these commandoes are off. Who ever heard of a Bushman commando now? But look out! look out! have you not a commando after your heels? Have you not a governor at home? have you not a king on the place? is not brandy a governor? is he not king? Take care! take care! Who dare speak against him? He can make you pay double taxes: he can destroy lands, and make nations go backward. Yes! the Bushman commandoes are done away with, but there is a commando that destroys hundreds of our people—not in the field—not with five hundred men—but at home, and with a bottle. But there is a new kind of men now, called judges. If you do wrong, take care! take care of the judges! They do not send into the mountains, as in the old time, to shoot people: they come to their houses, and hang them in the road. But what is it that brings the judge round? What puts fresh horses to his waggon? And what fills the trunk at Grahamstown for him? what is it, I ask? It is what our fathers never knew. If any man say it was a fault of our fathers, I could argue with him for a week. But I will say no more. I have spoken only of kings and commandoes—who dare speak against brandy?

*Marthinus Uppels.*—Before I belonged to this society, when I went to Beaufort to buy necessities, I used commonly to spend a dollar or two in brandy; and, after my return, I was always sick, and used to send for more to make me well again. When I came home, I used to quarrel with my wife: if the victuals was not well cooked, I would fly into a great passion; and when there was no bread, I would say, "How is this? why is there no bread?" though I knew that there was no flour in the house. I used to call to my wife to bring out the meat; when, instead of killing a sheep, I had been to the canteen. But since I signed, I have drank nothing but water, and I thank God! am both cheerful and healthy; and when I go to Beaufort, I come back with money in my pocket. One thing more I have to say. When I signed at Beaufort, I told Mr. Thomson that I was doubtful if I could live without brandy, but I wished

very much to try. Mr. Thomson then told me, that if ever I wanted to drink again, I must come and tell him, and he would blot my name out of the book: but I have never once wished to taste brandy since that day. I am very thankful for what the society has done, and I hope it may conquer more and more.

*Hans Jan.*—What have I got by brandy? I have got this, (pointing to a bald spot on his head.) Every person should confess his faults; and I tell you I have lost part of my head through the brandy. I was riding on a horse, drunk, and I fell on a stone: when I got up, I saw a great deal of hair and a piece of my head upon the stone. I have to thank Mr. Read and Mr. Thomson for the society which they have made, and I hope God will keep me from being as before. When you drink brandy, it makes you think of every thing that is bad: it makes you wish for things which do not belong to you; and, after you have drank, it makes you thirsty again. But this river is very sweet, and you may drink the water in peace.

*Gert Samson.*—I have never drank brandy, but I have seen many spectacles from it. I was three years store-keeper to Mr. Hart. I had then to give out the brandy, and I have seen its bad effects. We ought not to come here to laugh. Those who drink are poor lost people, and we should pity them. We should search our own hearts, and see if we are not like them in too many things. I think we may all say, with the prodigal son in the 15th chapter of St. Luke, v. 18—*Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.* These are my words. I am not come here, children, to preach to you, but I have seen many spectacles. I have known men break open large houses to get brandy; and what did they profit?—what did they get?—condemnation, and death, and hell! I am not one born in a Hottentot kraal: my mother was a Hottentot, and I was born among the Dutch; but we should all live as one people, for we have one Maker.

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## DOMESTIC.

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### SEVENTEENTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

THE following abstract is given generally in the words of the report.

#### *Emigrants sent to Liberia during the year.*

The brig Ajax sailed from New Orleans on the 21st of April, 1833, with 150 emigrants; of which 102 were from Kentucky, 44 from Tennessee, and the remainder from New Orleans, St. Louis, and Ohio. More than 90 of those from Kentucky, and several of those from Tennessee, were slaves manumitted, that they might proceed as freemen to Liberia.

Of the whole number, only six were above fifty years of age, and but five between forty and fifty, and the entire company of the most respectable character. Twenty-nine of the emigrants in this vessel fell victims to the cholera.

On the 10th of May, a small company of emigrants, mostly from the state of New York, embarked at Philadelphia in the brig American.

The ship Jupiter sailed from Norfolk on the 5th of November, with 50 emigrants; 44 of whom were liberated slaves, most of them from Virginia.

This vessel was followed on the 25th by the brig Argus, which, with ample supplies of goods and provisions, received on board at Norfolk 51 emigrants, 35 of whom were manumitted slaves, and nearly the whole number from Maryland, the District of Columbia, and Virginia.

#### *Health of the Emigrants and of the Colony.*

The Board regret to state that the health of the colonists, particularly of those who arrived in the early part of the year, has suffered severely; and the mortality among the emigrants by the latest expeditions, has been unusually great. By the return of Dr. Mechlin to the United States, within a few days past, certain facts on this subject have come to the knowledge of the Board, which they deem it their duty to submit to the general meeting. From the Lafayette, Roanoke, Jupiter, American, Ajax, and Hercules, were landed 649 emigrants, of whom 134 have died.

The loss of so many lives, in the opinion of the Board, is to be attributed rather to the extraordinary unhealthiness of the season, the want of medical aid, and the incautiousness and use of improper medicines on the part of the emigrants, than to the general and permanent character of the climate.

The Managers are confirmed in this opinion, by the colonial census, just received, which, though certainly unfavorable to the health of the colony, will not induce those to despair of success, who are familiar with the history of colonization. The number which had been sent to the colony before the arrival of the expeditions above mentioned as so severely afflicted, was 1,872 persons; and the actual population of the colony (not including the recaptured Africans) in 1832, 1697. The whole number of emigrants, including the expeditions of last year, and the recaptured Africans, (a part of whom only were removed from this country) has been 3,123, while the present population of the colony is stated to be 2,816. About 50 of the colonists are believed to have been absent in the country, at the time this census was taken. Now it should not be forgotten, that the early emigrants were exposed to almost every variety of hardship and suffering; that several fell in a contest with the natives; that from twenty to fifty at least have returned; that some have perished by disasters upon the rivers and at sea; that all have had

to contend with difficulties inseparable from their enterprise in an untried climate and on a distant and uncultivated shore; and finally, that neither the information nor the pecuniary means of the society, have at all times been such as to enable it adequately to fulfil the dictates of its own benevolence.

It is the opinion of Dr. Mechlin, that the settlement just commenced at Grand Bassa, is more favorable to health than Monrovia; and that future emigrants should be first sent to that place. It is stated that, at a small expense, a road might be opened to the distance of fifty miles in the interior, where the elevation of the country affords reason to believe, there exist few if any unusual causes of disease.

#### *Enlargement of Territory.*

A very valuable tract of country at Grand Bassa, lying between the central trunk south-eastern branch of St. John's river, the latter known by the name of Benson's river, and extending fifteen miles into the interior, containing from one hundred and fifty to two hundred square miles of the best land, with two eligible mill-seats, and abounding in valuable timber, has, since the last anniversary, been added to the territory of the colony.

On the tract of land purchased on the Little Bassa side of St. John's river, about one hundred and fifty emigrants established themselves early in the year, and have already built houses, enclosed their lots, and made encouraging progress in agricultural improvements. The town which has been commenced, commands a fine view of the ocean, and is called Edina, in honor of the liberality of the citizens of Edinburgh, in Scotland.

Provisions are much cheaper at Grand Bassa than at Monrovia: the St. John's river abounds in fish; and Indian corn, and a great variety of vegetables may be successfully cultivated. One of the native chiefs desired that his town might be included within the limits of the settlement, so that he might share in the privileges while he obeyed the laws of the colony. The natives in the vicinity of Edina manifest the most friendly disposition, and several of the Bassa chiefs have expressed their willingness to make grants of land to the society.

#### *Commerce, Agriculture, and Education.*

The commercial prosperity of the colony, has continued to increase; and the managers have only to regret that the immediate gains of trade are too generally preferred to the slower but surer profits of agricultural labor. Several vessels have been built at the colony: the Liberia Herald gives a list of sixty to seventy arrivals in the course of the last eight months; and measures have been taken to explore the country with the view of establishing commercial connections with the powerful tribes of the interior.

The Managers state with regret, that the hopes expressed by them in their last report,

in regard to agriculture, have not been fully realized. They have deemed a vigorous cultivation of this great interest essential to the common prosperity, the durable independence of the colony. They have instructed their agent, and urged the settlers to consider it of primary importance; and premiums have been offered to encourage agricultural industry and enterprise. But the temptations to indolence and trade with the natives, and in some instances the pressure of daily want, not to be satisfied with future relief, have overcome all opposing inclinations.

The cause of education is making progress; nearly all the settlers wish their children to enjoy its advantages, and the common schools, six in number, (three of them sustained by a benevolent society of ladies in Philadelphia,) are well conducted and attended. The Auxiliary Colonization Society of Massachusetts, appropriated early in the year \$1,000 towards the establishment and support of a school, with two teachers, to be called the Massachusetts Colonial Free School. Associations have been formed in the city of New York for supporting schools and sending out teachers.

*Religious prospects of the Colony and Vicinity.*

The Managers can add little to the statements in their last report, in regard to the moral and religious interests of the colony. The number of churches or meeting-houses in the various settlements, is nine; the Sabbath and public worship are well observed; many of the re-captured Africans have united themselves to the church; and the Christian community have manifested a desire to impart religious knowledge to the African tribes; and the first Baptist church has appointed a missionary to the Vye people at Cape Mount.

All the native Africans in the neighborhood of the colony, are prepared to receive instruction in letters, the arts, and Christianity; and many of the chiefs have offered to make grants of lands, on the simple condition, that their youth shall enjoy the advantages of an English education. Thousands of human beings, debased in intellect and darkly bound in vice, invoke the spirit of missionary enterprise to extend its triumphs over an almost unlimited field; and in their characters renovated, and lives purified by its influence, to find for every labor and sacrifice, an ample and durable reward.

Three ordained missionaries and two assistant missionaries of the Presbyterian church, and two ordained missionaries and three female assistants of the Methodist church, have proceeded to the colony during the last year. The Rev. Melville B. Cox, of the latter church, who proceeded to the colony the previous year, died at Monrovia on the 11th of March, 1838.

The Colonial Agent, Dr. Mechlin, has returned to the United States and resigned his office.

The receipts during the year amounted to about \$48,000.

The receipts were inadequate to meet the current expenses of the year, together with the debt that had accumulated during previous years, by about \$40,000.

CONGRESSIONAL TEMPERANCE SOCIETY.

THE first anniversary of the *Congressional Temperance Society* was held in the Capitol, in the City of Washington, on the evening of February 25th. Hon. Mr. Wilkins, senator from Pennsylvania, took the chair. The Hon. Walter Lowrie, Secretary of the Senate, read the annual report. The meeting was addressed by the Hon. B. F. Butler, Attorney General, in behalf of the general objects of the society. The Hon. Mr. Hendricks, Senator from Indiana, followed with a few remarks in support of a resolution in favor of the formation of legislative temperance societies. The Hon. Mr. Pickney, of South Carolina, offered a resolution relating to temperance in the army and navy. Resolutions were offered by the Hon. Mr. Grennell, of Mass. inviting the co-operation of literary and scientific societies; by the Honorable Mr. Frelinghuysen, recommending the abolition of the sale and use of ardent spirits in steamboats and public houses; by the Hon. Mr. Wardwell, of New York, recommending the temperance publications; by the Hon. Mr. Bell, of New Hampshire, inviting the example and energetic action of the young men of this country; by the Hon. Harman Denny, recommending the disuse of the custom of furnishing spirits to laborers, &c.; by the Rev. Dr. Edwards, in reference to the effect of American efforts upon the cause of temperance in foreign countries; by the Hon. Felix Grundy, declaring the practice of not using ardent spirits on the 4th of July to be truly republican, and highly promotive of the true glory of the country; by the Hon. Mr. Briggs, of Massachusetts, declaratory of the beneficent influence of temperance on the temporal and eternal destinies of man; and another by the Hon. Mr. Frelinghuysen, in reference to female influence as one of the main supports of the cause of temperance.

Mr. Butler dwelt particularly on the propriety of founding all temperance associations on the principle of total abstinence, and on the necessity of suppressing the manufacture and sale of ardent spirits.



## Miscellaneous.

## CHINA.

## Geographical Account of the Chinese Empire.

[Concluded from p. 158.]

THIBET is perhaps the least known of all the countries of central Asia,—although not a little has, at various times, been written concerning it. We hesitated, at first, whether to include it among the colonial possessions of China or not; but our map plainly points it out as a colony; as does also the form of its government.

The name Thibet is derived from the native name Toup'ho, afterwards corrupted to Toufan and Toubet. The country is otherwise called Tangout; but in Chinese it is usually denominated Se-tsang, i. e. western Tsang. It bears also several other names, such as Boutan and Baran-tola; and by a corruption it was formerly called Ous-tsang, from an improper junction of the names of its two provinces Oui and Tsang. In its full extent, Thibet comprises nearly twenty-five degrees of longitude, and above eight of latitude. Its boundaries on the north are Tsing-hae, or Koko-nor, and the dependencies of Ele in East Turkestan, extending half way across the desert of Cobi; on the east it is continuous with Szechuen and Yun-nan; on the south, with the tribes Noo-e and Simang-heung, and the kingdom of Gorka; and on the west, with the countries of Badakshan in Great Bukharia and Kashmere in Hindostan.

The present divisions of Thibet are two, Tseen-tsang and How-tsang, or anterior and ulterior Thibet, otherwise called Oui, or Wei, and Tsang. Wei, or anterior Thibet, is that part bordering on China, the capital of which is Lassa (more correctly written H'lassa,) the residence of the Dalai-lama. This province contains eight cantons, viz. H'lassa,—to the east of H'lassa, Chamdo or Tsiampo, Shobando, Podzoung, H'lari, and Kiangta,—and to the west thereof, Chashi, and Kiangmin. It includes, also, thirty-nine feudal townships, called *Tooszes*, which lie toward the north, bordering on some similar townships in the country of Ko-ko-nor.—Tsang, or ulterior Thibet, is on the west of the other division, from which it is separated in about the 28th degree of longitude west from Peking. Its capital is Chashi-lounbou, the residence of the Bantchin-erdeni;—besides which it comprises six other cantons, all situated to the west of the capital. The names of their chief towns are,—Dingghie, Jounghai, Nielam or Ngialam, Dsiloung, Dsounggar, and Ari or Ngari.

The province of Wei, or anterior Thibet, was formerly divided into two parts, K'ham and Wei, K'ham being then called anterior, and Wei, central Thibet. Ulterior Thibet is also divided by some into Tsang and Ari, the latter being the most western portion. But

the division into two provinces, given above, is now the more correct one.

These two provinces are under the direction of two *Tu-chin*, or great ministers, sent from the Imperial cabinet called *Nuyko*, at Peking; and of two Thibetian high priests, called Dalai-lama and Bantchin-erdeni. The ministerial residents govern both provinces *conjointly*, consulting *only* with the Dalai-lama for the affairs of anterior Thibet, and *only* with the Bantchin-erdeni for those of ulterior Thibet. All appointments to offices of the government, and to titles of nobility, must obtain the knowledge and consent of the Chinese officers. But in minor matters the residents do not interfere, leaving such affairs to the secular deputies of the high priests, called *Tepa* or *D'heba*; for the sacred character of the two lama dignitaries forbids their handling secular concerns themselves. The government of the thirty-nine feudal townships, or *Tooszes*, in anterior Thibet, and of the *Tamuh* or *Dam* Mongols, inhabiting the whole northern frontier, is entirely in the hands of the residents, unconnected with either of the high priests. The residents have their court, with the Dalai-lama, at H'lassa, which is but a short distance from Chashi-lounbou, the capital of the Bantchin-erdeni.

Thibet had relations with the Chinese Empire, at a very early period of its history, but it was not until the succession of the Tang dynasty, about the seventh or eighth century, that any close connection existed between the two countries. The introduction of Buddhism into China, under that dynasty, brought Thibet into considerable notice; and from that period, each successive *Gialbo*, or king of the country, began to aspire to be connected, by marriage, with the imperial line of China. Under many changes and reverses (which are foreign to our present subject,) Thibet continued to maintain some degree of independence, nor ever entirely lost the title of *Gialbo*, until nearly a century after she had submitted wholly to China in the reign of Kanghe. And it was not till the reign of Keenlung, when the last who bore that title had revolted, that it was finally abolished. When this event took place, the tributary dominion of the country was given to the Dalai-lama, who had before possessed a large share of authority. But his government not corresponding with the emperor's wishes, and the country having again revolted, the present form was established towards the close of Keenlung's reign, about the period when the English embassy under lord Macartney was in China.

The Lamas of Thibet and Mongolia are not merely a race of priests, unconnected with and disregarded by the government, like the priests of Budha and of Laou-keun (or the Taou sect,) in China. The latter belong, usually, to private establishments, monasteries, and temples, and possess no rank or superiority over the

people generally. But the Lamas form a public body, acknowledged, and in part maintained, by the government; and are of various ranks,—from the Dalai-lama, who claims equality with, and even superiority to, the khans of Mongolia, down to the crowd of *Bante*, who by offering themselves as servants and scholars to the lamas, become candidates for attaining in time a higher degree of priesthood. The chief distinction between the several classes of lamas is,—of those who are *Koubilkan*, i. e. are the avatars or incarnations of some living, indwelling, divinity, and those who are mere men, hoping by their merits to attain a higher grade of existence after death. At the head of the first class are the Dalai-lama and *Bautchin-erdeni*, who are independent of each other, in their respective domains, and of nearly equal rank in point of fact, though in general opinion the Dalai-lama is much superior to all other individuals. He is considered as the habitation of Budha himself, and his ordinary abode is called *Budhala*, or the hill of Budha. Next to these two are the *Koutouktous*, of whom there are several to be found in Mongolia, as well as in Thibet. There is also a third class, called *Shaboloung* which is considered *Koubilkan*. On the death of a lama who is *Koubilkan*, the divine essence removes to some other individual, generally, if not always, a child. Formerly, an officer of the Dalai-lama was always employed to find out in whom the god had taken his abode; but the emperor *Keenlung*, perceiving the trickery and deceit necessarily incident to this system, made enactments to regulate the finding out of the favored individual, by a number of principal lamas, both in Thibet, Mongolia, and Peking. The relatives of *Koubilkan* lamas cannot become *Koubilkan*.—The inferior class of lamas includes numerous grades, nearly resembling the Buddhist priests of China, in power and relative rank, each over their inferiors.—The heads of large establishments of lamas are called *Kaibou* or *Kianbou*; and rank sometimes with the *Kotouktous*. Not only the relative rank of each class of lamas, but also the precedence of the several lamas of one class, is settled by minute imperial enactments.

We have entered thus into detail respecting the priesthood of Thibet, because the superior class of these lamas form a kind of nobility in their own country, and have, in general, a considerable number of people subject to their direction. There are also a few classes of secular nobility, whose appointment and succession, like that of the lamas, is under the control of the two ministerial residents and the two high-priests of Thibet. The chief of these are the *Kobloann*, of whom there are four, holding government over the four provinces of Thibet. Lamas holding secular office are not permitted to wear the official button or top-knob to their caps.

**Rivers.** Thibet, like *Koko-nor*, is watered by several large rivers, and also by a great number of minor streams. In particular, it gives rise to the great river of *Burmah*—the

*Irrawaddy* or *Errabatty*, named in Thibet the *Yarou-tsangbo*,—and to the *Ganga*, formerly supposed to be the *Ganges*, but now generally considered as the source of the *Indus*. The *Bo-tsangbo* or *Gakbo-tsangbo*, the *Khara-ousou* or *Noo-keang*, the *Lan-stang-keang*, the *Mou-tchou*, and the *Peng-tchou*, also have their origin in Thibet.

The *Yarou-tsangbo-tchou*, or *Irrawaddy*, is the chief river of Thibet. Its source is in the *Tam-tchouk* hills, a branch of the chain of *Kentaisse* or *Kangtise-ri*, on the eastern frontier of *Ari*.

It is evident, from Chinese works, and from a variety of circumstances, that the *Yarou-tsangbo* is the *Irrawaddy* of *Burmah*; and it is probable that the *Berhampooter* has its origin in the *Brahma-kound*, among the barbarous and almost unknown tribes on the south of Thibet.

The *Ganga* has two sources, *Lang-tchou* and *La-tchou*; the former of which rises in the lake *Mapam-dalai*, north of the mountains of *Kangtise*, or *Kentaisse*, between the provinces of *Tsang* and *Ari*, in about the 30th parallel of latitude; the other rises a little farther northward, in the *Senkeh* hills. These two streams, after flowing about six degrees westward, nearly parallel to each other, in the province of *Ari*, or *Ladak*, meet and receive the name of *Ganga*.

The *Bo-tsangbo*, *Khara-ousou* and *Lant-sang-keang*, all flow in a S. S. E. direction, into *Yunnan*, where they assume other names. The *Bo-tsangbo* takes the name of *Lung-chuen-keang*; the *Khara-ousou* that of *Noo*, and afterwards *Loo-keang*; and the *Lant-sang* that of *Kew-lung-keang*. The two former pass southward into *Burmah*, and the latter south-eastward into *Camboja*.—The *Mou-tchou* rises on the southeast of the lake *Palte*, and appears to join the *Berhampooter*, though it is said by the Chinese, to flow into the *Yarou-tsangbo*. Formerly, it was regarded as the source of the *Berhampooter*. The *Peng-tchou* is a considerable river, on the south of *Yarou-tsangbo*, in the province of *Tsang*; it flows southward, into the kingdom of *Gorka*.

**Mountains.** Thibet is not only a very elevated, but also a mountainous country. But if we can rely on Chinese authorities, it does not possess any of those lofty and extensive ranges of mountains, which are commonly represented as forming one of its most prominent features. If, indeed, with *Malte-Brun*, we include the kingdoms of *Boutan*, *Nepaul*, and *Gorka* among the component parts of Thibet, then we must acknowledge it to possess the most majestic and lofty mountains in the world,—the great *Mimalaya* chain, which forms the southern support of all the elevated tracts of central Asia.

The great elevation of Thibet renders its climate extremely cold; and its mountainous nature does not admit of much fertility in the soil. It is a country which has hitherto been but very little known, and which therefore presents a wide field for geographical and scientific research.

In concluding this account, the conductors of the Chinese Repository remark—

We have thus turned the attention of our readers to each of the extensive territories, which, as they form part of the Chinese possessions, are delineated on the map before us. We have hastily run over the names of the places it enumerates, and the remarks of its chirographer, making such additional observations as occurred to us, from the perusal of other works. And we have found no reason to complain of its inaccuracy: on the contrary, when we consider it as a whole, and compare it with other maps, whether native or foreign, we cannot, we think, bestow too much praise on its author. It certainly has given us a far better idea of the form, extent, and geographical features of this great empire, than the disjointed maps of an atlas can possibly do. It presents at once to our view, the whole empire, in all its vast extent; and this is what no other map has hitherto accomplished so correctly.

When we regard these spacious dominions; when we consider the immense extent of them, and the enormous amount of population (in our opinion by no means exaggerated) which they are stated to contain;—when it is remembered, that these vast and populous countries are yet under the delusions of Satan,—and that their innumerable inhabitants, with the “one man” who governs them, and has their persons and property at his command, are yet living in ignorance of the true God, and at enmity to the Lord Jesus Christ, whom he has sent;—when these things, we say, are duly considered,—who is not ready to sigh and weep over the desolations which sin and Satan

have made in the world? When, again, we look not only on China and her immediate dominions, but passing beyond these—alone so vast,—we see all her host of tributary states, and those kingdoms which, though not brought to kneel before the throne of her sovereigns, yet pay homage to her language and her literature;—when we see all these kingdoms and states involved in the same thick Egyptian darkness, and equally ignorant of their Creator:—and when we further behold all these wide-spread empires, states, and kingdoms, shut out against the light of the gospel, and closed against the admission of science and civilization; and see Christian ministers and teachers (few though they be) stopped at the threshold of their gates, unable to enter;—are we not ready to give up in despair the hope of their conversion, and to conclude that “God has given them over to a reprobate mind,” to bring upon themselves their own destruction? If such is ever the nature of our feelings, and such the low state of our hopes, we should turn to the blessed promises of assistance which are contained in holy writ. We should remember that all the ends of the earth are given to Christ,—that his kingdom shall be established over the world, wherever the voice of man is heard,—and that “to him every knee shall bow,” whether in heaven or on earth. And when any of the ministers of Christ are tempted to exclaim, “who is sufficient for these things?” they should recollect to their memory Christ’s injunction, and should “pray the Lord of the harvest, that he would send forth more laborers into his harvest.” And knowing that God has promised, that he will hear and answer such requests, they should go on their way rejoicing.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

**GREECE.**—Messrs. King and Riggs visited several of the Greek islands in September, and performed a journey through Argolis, the eastern district of the Peloponnesus. Traveling in the peninsula was not yet safe, in consequence of the recent disbanding of the army.

**MALTA and SMYRNA.**—The printing establishment of the Board, which has been at Malta for the twelve years past, was removed to Smyrna in December. Mr. Temple, the superintendent, and Mr. Hallock, the missionary printer, of course accompanied it, with their families. The tempest, which swept over the Mediterranean on the 13th of December, found Mr. Temple and his company off the gulf of Smyrna, but they found shelter in a port of the island of Mitylene. Mr. and

Mrs. Perkins were bound to Constantinople, at the same time, in another vessel, but happened providentially to stop at the island of Syra before the storm commenced. Mr. and Mrs. Smith were to have left Malta for Alexandria on the 11th. It may be hoped they did not leave so soon.

Soon after Mr. Temple’s arrival, he received an order from the pasha, through the American consul, to leave Smyrna in ten days, on pain of being sent a prisoner to Constantinople. The consul kindly interested himself in the case, and had no difficulty in making satisfactory explanations. It appeared that unfriendly representations had been made to the pasha by certain papal and Armenian inhabitants of Smyrna, and that the chief causes of these were, 1st, the public renunciation of a papal priest, a short time before Mr. Temple reached the city, (who recanted, however, on the next week;) and 2dly, the fact that bishop

Dionysius (or Carabet,) who has long been connected with the printing establishment of the Board as a translator, accompanied it to Smyrna. But even this might have attracted little notice, had not an ex-patriarch in the Armenian church, who was a personal enemy to Carabet, been residing there at that time, and interested himself much in procuring the expulsion of Carabet, professedly because he had married a wife contrary to the canons of the church. It was thought best for Carabet to proceed to Beyroot, and he accompanied Mr. and Mrs. Whiting to that place, at which he formerly resided.—These excitements and oppositions are certainly unpleasant; but are they not to be expected? and have such things been invincible obstacles to the propagation of truth? The oppositions of unreasonable men are not to be courted; but when they come, they are to be met and surmounted by the meek but firm spirit of the gospel.

CONSTANTINOPLE.—Mr. and Mrs. Perkins, of the Nestorian mission, arrived at Constantinople on the 21st of December. Mr. P. had heard of the death of Abbas Mirza, the heir apparent to the throne of Persia, and anticipated violent commotions as almost sure to follow the decease of the present king, who is aged and infirm. His resolution, however, to proceed as soon as a medical associate should be provided for him, was not shaken. It must be added with regret, that no physician possessing the suitable qualifications, has yet been found able and disposed to engage in this mission. One is greatly needed, to proceed to Constantinople without delay.

BROOSA.—Messrs. Johnston and Schneider and their wives arrived at Smyrna on the 19th of January, and early in February sailed from thence for Constantinople, on the way to the place of their destination.

SYRIA.—Mr. Thomson was only waiting, in December, to be sufficiently recovered from fever to commence a station at Jerusalem—a city which is destined to be interesting to the Christian church as long as the church shall exist on earth. Mr. Nicolayson, of the London Jews Society, was already in the holy city.

BOMBAY.—A particular account has been received of the last hours of Mrs. Stone, from the pen of the bereaved husband. It is found on the previous pages of this number.

CEYLON.—Mr. Winslow, and the children of the mission, mentioned at p. 159 of the last number, arrived at Philadelphia, in the ship *Star*, on the 25th of March. There can be no doubt that if the life of Mr. Winslow is spared, his visit to this country will be very useful to the cause of missions.—The company of missionaries, who proceeded to Madras in the *Israel*, capt. Bray, reached Jaffna on the 23th of October. Mr. Winslow, in the *Star*, and the brethren in the *Israel*, acknowledge themselves under high obligations to the captains and officers of their respective vessels for the uniformly kind treatment they experienced while on their way. On board the *Israel*, the instructions of the missionaries were apparently blessed to one of the seamen.—Doct. Ward resides, for the present, at Batticotta, Mr. Todd at Panditeripo, Mr. Hutchings at Oodooville, Mr. Aphorp and Mr. Hoisington at Manepy. Doct. Scudder was expecting to commence a new station at Chavachery, (spelled Chavooatchary in the map of Jaffna in the Monthly Paper for October 1833,) or one of its neighboring parishes, beyond Salt river, and about twelve miles eastward of Oodooville. The population is numerous.

CHINA.—The following is extracted from a letter of Mr. Bridgman, dated Canton, Nov. 11, 1833.

All your inquiries in behalf of the Bible and Tract societies shall be answered, and your instructions executed as speedily as possible. Their appropriations were no doubt dictated by Him, who knows the wants of the heathen, and whose good pleasure it is that the gospel be published to them. These appropriations have come in good time, as the following notes from Afa will abundantly testify. The first was written October 7, 1833.

"Yesterday," says he, "I went into the streets with a fellow-disciple, *Achang*, and we took with us two boxes of books for distribution among the literary graduates, [about 24,000 of whom were then present at the examinations in this city.] In the space of an hour we distributed sixty sets (180 vols.) of the Scripture Lessons; and eighty sets (720 vols.) of the "Good Words to admonish the Age." All the graduates, (to whom books were given) received them with extreme joy and gladness. I have now 100 sets (300 vols.) of the first kind, and somewhat more than 200 sets (1,800 vols.) of the second; but at this rate of distribution, they will not last more than three or four days; and, alas! where shall we obtain such a number of holy books of the gospel as are now required for distribution. Had we 10,000 copies, in three months they might all be distributed."



Both this and the following were mere private notes, simple statements of what he had been doing. Two days subsequently, Oct 9, he wrote the second, which is as follows:—"Yesterday I went into the streets with two fellow-disciples, and we distributed 100 sets (300 vols.) of the Scripture Lessons, and 160 sets (1,440 vols.) of the 'Good Words to admonish the Age.' I have now only 130 sets of the latter, and the former are all gone. While distributing the books, yesterday, the literati received them with great joy and gladness. There were also a great many tradesmen, who came to ask for books; and there were some, who when they received only a single set of the Scripture Lessons, were displeased because they could obtain no more. There were many who came a second time, in order to receive several sets. And there were a few, who when they had obtained the books went away and sold them. A vast number of persons came to ask for the Scripture Lessons; but alas, we had not a great many books to give to the whole multitude. If it should seem desirable now to print more of the Lessons, we can consult and determine on the measure immediately, and have many thousands printed without delay. This opportunity (the examinations) of distributing books to multitudes, I think is the favored time, when our Lord and Savior will open a wide way for the gospel, and allow us, without molestation, to scatter widely the holy books of the joyful sound, that the souls of men may be saved."

On the day after he wrote this note, he went again into the streets and distributed the remainder of his "Good Words to admonish the Age." These latter are his own tracts, and will by and by be translated for the Tract Society.

The whole sum now on hand will be appropriated as speedily as possible for Scripture tracts. One of Dr. Milne's best tracts I am now translating, and shall soon forward it to the Tract Society. I have also a letter from Afa to that society.—I have letters partly prepared for the Bible Society; they will be ready soon.

SIAM.—Messrs. Johnson and Robinson, with their wives, had proceeded as far as Singapore, at the latest dates, on their way to Siam.

CHEROKEES.—The following is a copy of a notice sent to Mr. Worcester at New Echota, Feb. 20th.

SIR—It becomes my duty to give you notice to evacuate the lot of Land No. 125 in the 14th district of the 3d section, and to give the houses now occupied by you up to Col. William Harding, or whoever he may put forward to take possession of the same; and that you may have ample time to prepare for the same, I will allow you until the 28th of this month to do the same.

Given under my hand this 15th Feb. 1834.

WM. SPRINGER,  
Agent for the Cherokees in Georgia.

On which Mr. Worcester remarks—

Col. Springer was in town on the day of the date of his communication, and gave notice to other persons to remove, but did not call on me, and I had no word from him until yesterday. As he is clothed by the state of Georgia with authority to execute his mandates, I suppose I must regard this note as compulsion, and act accordingly.

Mr. W. removed his family to Brainerd, which is without the limits of the territory claimed by Georgia. The buildings occupied by him at New Echota were erected entirely at the expense of the Board, less than six years ago, and were valuable.

Doct. Butler had, on similar grounds, previously been compelled to remove his family from Haweis to Brainerd.

#### CENTRAL BOARD OF FOREIGN MISSIONS.

THE *Central Board of Foreign Missions*, connected with the American Board of Commissioners for Foreign Missions, formed last fall by the Synods of Virginia and North Carolina, [*Missionary Herald* for February, p. 75] held its first meeting for organization and the choice of officers, at Petersburg, Va., on the 27th of March, 1834. The meeting was opened with a sermon by the Rev. Michael Osborn, of Raleigh, N. C., on Mark xvi, 15, 16. It was determined that Richmond, Va. be the seat of executive operations of the Board. The following officers were elected.

Dr. Thomas P. Atkinson, Halifax co. Va.,	<i>President;</i>
James Fitzgerald, Fredericksburg, Va.	<i>Vice</i>
Warner M. Lewis, Milton, N. C.	<i>Presidents;</i>
Rev. William J. Armstrong, Richmond, Va.,	<i>Sec'ry;</i>
James Gray, Richmond,	<i>Treasurer;</i>
Fleming James,	<i>Auditors;</i>
Samuel Reeve, Richmond,	
Rev. William S. Plumer, Petersburg, Va.	
Rev. Stephen Taylor,	
David I. Burr,	
James Cooke, and	
Charles B. Williams, Richmond,	<i>Executive Committee.</i>

The business of the Board being concluded, a numerous public meeting was held in the Presbyterian church in Petersburg, on the evening of the 28th, at which the Rev. B. B. Wisner, one of the Secretaries of the A. B. C. F. M., made statements in relation to the foreign missionary enterprise, and addresses were delivered by the Rev. Dr. M'Pheters, of Raleigh, N. C., Rev. Mr. Chester, Agent of the General Assembly's Board of Education, Rev. Mr. Armstrong, of Richmond, Va., and the Rev. Dr. Hill, of Winchester, Va.; and the following resolutions were adopted.

*Resolved*, That this Board acknowledge, in its full force, the obligations of every member

of the visible church to live for the conversion of the world.

*Resolved*, That all the steps by which this Board has been brought into existence, and to its present organized state, manifest the kind and special guidance and interposition of the God of missions, and call upon us for a solemn expression of fervent gratitude.

*Resolved*, That one of the cheering indications of Providence respecting our Southern Zion is the fact, that a considerable proportion of our candidates for the ministry have either determined to become foreign missionaries, or are seriously considering the claims of the hundreds of millions of our unevangelized fellow-men.

*Resolved*, That, after we have done all that man can do, our whole reliance for success is upon the presence and grace of the Holy Ghost; and that, therefore, the necessity and duty of unceasing prayer for help from God are most manifest.

All the proceedings of the meeting were conducted with entire unanimity; and the prospect is most favorable, that this portion of the Presbyterian church will henceforth be more heartily and efficiently engaged than ever in the work of extending the blessings of Christianity through the earth.

### Donations,

FROM MARCH 11TH, TO APRIL 10TH,  
INCLUSIVE.

#### I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Bridport, Gent. 71.75; la. 37.37;	
(of which to constitute PHINEAS	
KITCHELL an Honorary Member	
of the Board, 100;) av. of	
ring, 37c.	169 49
Cornwall, Gent. 30.38; la. 18.14;	
J. Bingham, 50; mon. con. 5;	103 23
Middlebury, Gent. 75; la. 56.87;	131 87
Shoreham, Gent. 21; la. 22;	43 00—387 88
<i>Aktaabula co.</i> O., L. Bissell, Tr.	
Andover,	9 25
Austinburg, Mon. con.	13 06
Rome, E. Crosby,	5 00
Wayne,	19 50
A friend,	3 69—43 50
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Canandaigua, Gent. viz. W. Hub-	
bell, 38; N. W. Howell, 20; H.	
Chapin, 16; Rev. A. D. Eddy,	
15; W. Antis, 13; indiv. 72;	174 00
La. 116.25; mon. con. 59.59;	175 84
Castleton,	43 62
East Bloomfield,	100 00
Geneva, Miss Black,	1 50
Hector,	37 00
Junius, 16.31; Rev. I. Merrill, for	
a child in Ceylon, 19;	28 31
Lyons, Gent. 23.31; la. 19.14;	42 45
Newark,	10 00
Ovid, (of which to constitute	
Rev. T. LOUNSBURY an Honorary	
Member of the Board, 50);	
164; a widow, 50;	214 00
Palmyra,	43 00
Pennyan, 100; la. to constitute	
Rev. STEPHEN CROSBY an Hon-	
orary Member of the Board, 50;	150 00
<i>Prattburg, Mon. con.</i>	69 00
Richmond,	32 64
Romulus,	80 00
Rose, E. F. 1.50; mon. con. 3;	4 50
Seneca Falls,	24 66
Sodus,	24 15
Waterloo,	100 00
West Dresden,	23 25
West Fayette,	3 00
	1,370 92
Ded. am't ackn. in April,	500 00—870 92
<i>Cheshire co.</i> N. H., S. A. Gerould, Tr.	
Fitz William, Mon. con.	25 50
Keene, Mon. con.	5 17
Rindge, Mon. con.	25 00
Troy, Mon. con. 12.67; Rev. E.	
Rich, 12;	24 67—80 34
<i>Essex co. North,</i> Ma. J. S. Pearson, Tr.	
Haverhill, Rev. Mr. Whittle-	
sey's so.	50 00
Ipswich, Linebrook par. La.	7 54
Newbury, Belleville par. La.	28 00—85 54
<i>Essex co. South,</i> Ms. J. Adams, Tr.	
Essex, Gent. 66.37; la. 44.50;	110 87
Gloucester, La.	20 00
Marblehead, La.	100 00
Salem, S. so. Gent. 68.67; mon.	
con. 4.04;	72 31
Wenham, Contrib.	23 00—236 78
<i>Essex co. N. J.,</i> T. Frelinghuysen, Tr.	130 17
<i>Geauga co.</i> O., J. H. Mathews, Tr.	
Huntsburg, M. T. C.	56
Madison, Mon. con. in 2d chh. 6;	
indiv. 13.50;	19 50
Painesville, U. Seeley,	5 00
Parkman, Rev. N. C. 2; Mrs. C.	
1; M. C. 37c.	3 37
Welchfield, J. F. 3; Mrs. L. F. 3;	
J. N. 1; Rev. J. B. 1; Mrs. C.	
K. B. 1; M. A. K. 1; coll. 3.57;	13 57
	42 00
Ded. ackn. in Dec. and in-	
cluded in am't ackn. in Nov.	19 16—29 84
<i>Greene co.</i> N. Y. Rev. Dr. Porter, Tr.	
Windham, Osbornville, Mon. con.	20 00
Science Hill, Mon. con.	7 22—27 22
<i>Hillsboro' co.</i> N. H., R. Boylston, Tr.	
Deering, Mon. con.	10 54
Hillsboro', Gent. 19.75; la. 13.50;	33 25
Pelham, Gent. 29.38; la. 29.58;	
mon. con. 34.36;	93 32—137 11
<i>Lincoln co.</i> Me. Rev. S. White, Tr.	
Bath, \$120.50; ackn. in April	
Herald, p. 163.	
<i>Merrimack co.</i> N. H., S. Evans, Tr.	
Boscawen, W. par. Gent. 23;	
la. 18;	41 00
Concord, La.	68 84—109 84
<i>New Haven co. West,</i> Ct. W. Stebbins, Tr.	
Milford, La. of 1st eccl. so. for	
Milford school in Ceylon, 30;	
sab. sch. for bibles for hea. chil.	
in Ceylon, 1;	31 00
<i>New York city,</i> Board of for. miss. in	
R. D. chh. W. R. Thompson, Tr.	
Blenheim, R. D. chh. to constitute	
Rev. WILLIAM SALISBURY	
an Honorary Member of the	
Board,	50 00
Brooklyn, Mon. con. in R. D. chh.	30 70
Broome, R. D. chh. (of which	
to constitute Rev. WINSLOW	
PAIGE an Honorary Member of	
the Board, 50);	63 00
Buskirk's Bridge, Mon. con. in R.	
D. chh.	10 00
Coxsackie, L. Bronk, Jr.	20 00
Kinderhook, T. Harder, for miss.	
to China,	10 00
Kingston, Mrs. M. Gosman, 10;	
Mrs. J. F. Hasbrook, 10; Miss	
C. H. Grosvenor, 5;	25 00
New Hurley, R. D. chh.	11 00
New York city, Mon. con. in col-	
leg. N. R. D. chh. 2.25; do. in	
S. K. D. chh. in Exchange	

Place, (of which to constitute ALEXANDER R. THOMPSON an Honorary Member of the Board, 100; 116, 62; pray. so. in R. D. chh. Franklin-st. for <i>Wise-born Folk</i> in Ceylon, 12;	130 87
Prattville, Chh. and cong. to constitute Rev. HAMILTON VAN DYCK an Honorary Member of the Board,	50 00
Schoharie, R. D. chh. to constitute Rev. PAUL WREIDMAN an Honorary Member of the Board,	50 00—452 57
New York city and Brooklyn, W. W. Chester, Tr.	1,190 56
Onondaga co. N. Y., A. Thomas, Tr.	
Augusta, Mon. con. 15,93; S. Moss, 12; fem. benev. so. for <i>Julia Ann Hull</i> at Mackinaw, 12;	39 93
Chenango Forks, Mon. con. in cong. so.	21 93
Little Falls, Mon. con.	17 94
Mount Vernon, Presb. so. mon. con.	94 06
New Hartford, Family of Rev. J. Waters,	25 00
Norfolk, Cong. chh. mon. con.	7 09
Norway, Chh. and cong.	15 00
Potsdam, 1st presb. chh. mon. con.	20 00
Rome, 1st chh. coll. 19,37; M. W. Bloomfield, to constitute ARTHUR B. BRADFORD of Columbia, Pa. an Honorary Member of the Board, 100; dod. am't prev. rec'd. 40;	79 37
Salisbury, Mon. con.	5 00
Trenton, Mon. con.	13 00
Waterville, Mon. con. in presb. chh.	28 00
West Stockholm, Fem. benev. so. 6,47; indiv. 3,53;	10 00
Winfield, Mon. con. and coll. in cong. so.	39 45—345 68
Palestine miss. so. Ms. E. Alden, Tr.	
Braintree, Mon. con.	60 50
Hanson, Gent. and la. 20,96; mon. con. 6,76;	97 72
Randolph, 1st par. A friend,	52 70—140 92
Portage co. O., I. Swift, Tr.	
Hudson, Western Res. College, Stow, Cong. so. 12,40; mon. con. 3;	15 40—67 30
Valley of the Mississippi, W. T. Truman, Tr.	
Alleghanytown, Pa. Mon. con. in sab. sch. in 1st presb. chh. for Sandw. Isl. miss.	4 00
Cincinnati, Mon. con. in 2d presb. chh. 24,50; do. in 3d do. 28,89; do. in 6th do. 13; av. of jewelry, in part, 3,32;	69 71
Danville, Ky. Mon. con.	35 00
Delhi, Presb. chh.	11 00
Georgetown, Ky. Presb. chh. for a child in Ceylon,	6 00
Granville, Mon. con.	15 12
Greenfield, Miss. so.	18 87
Hamilton and Rossville, Coll. in presb. chh.	71 33
Jefferson co. Indi. Sub. in Mr. Gregg's cong.	6 26
Lexington, Girls work so. for sab. sch. at Sandw. Isl. 40; a lady, av. of articles, 9,03;	49 05
Madison, Indi. Mon. con. in presb. chh. 15; do. in 2d do. 5,60; sub. 20,85;	41 45
Marietta, Mon. con. 26,24; students at Colleg. Instl. 51; D. Putnam, 10; Mrs. B. 5;	92 24
New Albany, Indi. P. Shields, for miss. to China,	15 00
Newark, Presb. chh.	6 19
New Providence, Ky. Mon. con. for support of Rev. Mr. Alexander at the Sandw. Isl.	6 50
Oxford, Mr. Lane, 1,25; a child, 1;	2 25
Prebble co. J. Boyce,	20 00
Red Oak, Asso.	52 00
Rising Sun, Indi. Mon. con. in Rev. Mr. Lewis's chh.	10 00
Round Prairie, Mo.	5 00

Salem, Indi. Presb. chh.	20 00
South Hanover, Rev. Mr. C.	5 00
Springfield, Ky. Mon. con. for Rev. Mr. Alexander at the Sandw. Isl.	20 00
Versailles, Ky. B. T. Milton,	10 00
Vevay, Indi. Presb. chh.	15 00
Walnut Hills, Lane Sem. chh. 6; mon. con. 21,45; D. K. 5; a student, 25c.	34 70
Washington, Miss. so.	16 56
Worthington, Mon. con. in presb. chh.	4 00
	662 23
Ded. salary of agent, annual report, &c. paid by aux. so.	467 12—195 11
Washington co. N. Y., M. Freeman, Tr.	
(Of which fr. Cambridge, Jackson, and White Creek asso. to constitute Rev. ALVA DAY an Honorary Member of the Board, 50; for miss. to China,	500 00
Western Reserve, O. Rev. R. Nutting, Tr.	
Bloomsfield, Mon. con.	2 37
Bristolville, W. M.	1 00
Cleveland, Mon. con. in 1st presb. so.	6 00
Elsworth, A. W. A. 5; S. A. 2; three indiv. each 1;	10 00
Farmington, Mon. con. 2,25; T. W. 5; E. W. 3; S. W. 3; seven indiv. 9,25; indiv. 1,06;	23 56
Gustavus, Mon. con.	2 37
Hartford, Mon. con. 8,56; la. 7,56;	16 12
Johnson,	5 85
Mesopotamia, Mon. con. 10,09; four indiv. 6; indiv. 4,17;	20 26
Portage co. A young lady, av. of labor,	5 00
Troy, M. T. Asso.	10 00
Trumbull co. A fem. friend,	20 75
Vernon, Mon. con.	8 24
Vienna, Asso. 19,50; E. B. D. 12c.	19 62
Warren, Fem. char. so. 20; contrib. 19,10; mon. con. 13; Z. Fitch, 10; I. A. W. 5;	67 10—218 34
York co. Me. C. W. Williams, Tr.	
Kennebunk, Mon. con.	19 92
Newfield, Mon. con.	16 00
Parsonsfield, Mon. con. to constitute Rev. DAVID SMITH an Honorary Member of the Board,	50 00—85 92
Total from the above Auxiliary Societies,	\$5,463 54

## II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Mon. con. in Rev. Mr. Thomas's so.	17 25
Albany, N. Y. Mon. con. in 2d presb. chh. 28,21; do. in 3d do. 7,65;	35 86
Albany co. Va. Mrs. S. Robertson,	2 00
Amesboro', N. C. Chh. 15; av. of ear-rings, 50c.	15 50
Andover, Ms. Boys juv. so. for Zoolah miss. 8; B. W. Reynolds, 5; Rev. Dr. Edwards, 4; Mrs. E. 2; their six chil. each 1;	25 00
Attica, N. Y. To constitute Rev. HILAM HUBBARD an Honorary Member of the Board,	65 00
Attleboro', Ms. Mon. con. in Rev. Mr. Ceburn's chh.	44 00
Bakersfield, Vt. Mon. con.	6 00
Ballston, N. Y. Fem. ho. sch. so. 1st pay. for Agnes Henry and Mary Waterman in Ceylon,	35 00
Berkley, Ms. Fem. asso.	7 25
Bethabara, Ark. Ter. N. Fitzsimmons,	2 00
Bolton and vic. Ms. Sab. sch. miss. so.	17 68
Boston, Ms. Fem. so. for pro. chris. among the Jews, for support of Mr. Schaeffer at Constantinople, 1,243,97; D. F. 20; W. S. Porter, 5;	1,268 97
Brantford, U. C. Mon. con. in presb. chh.	10 00
Brooksville, Me. T. Sheppardson,	1 00
Buenos Ayres, S. Amer. Mon. con.	20 00
Campo Ballo, N. B., C. box of H. and J. Curry, to ed. hes. chil.	85

